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CHRONICLE

The War: Bulletin, Oct. 13, p. m.—Oct. 20, a. m.—The Allies' Right Wing—The Allies' Left Wing—Germans Resume Offensive—The New Situation—The Warsaw Campaign—Other Items. Austria-Hungary: The Serbian Plot—France: The Careful Censor—Heroes and Heroines of Charity. Germany: Sacrifice and Religion. Great Britain: Mortality Among British Officers. Ireland: Mr. Redmond's Position. Mexico: Riot and War.....25-28

TOPICS OF INTEREST

The Catholic Attitude Toward Sociology—The Young Man and Railroad—Some Critics of Pius X—Messengers of Truth—Efficiency in the Fight against Tuberculosis—Cardinal Gasparri: A Personal Impression—Another View of Ireland in War Time.....29-37

COMMUNICATIONS

The International Almoner—The "Jewish Encyclopedia"—The Editor in War Times—Cath-

olic Men and Women in Munich—All Germans!—Another View of Ireland's Attitude—"Deadwood of Catholicism"—The Catholic Press—Catholic Dailies in Belgium.....37-39

EDITORIALS

Calumniating Women—Monkeys and Mortals—Bandages or Bon-bons?—Bombs and Churches—A Masonic Program—A Voracious Monster. 40-43

LITERATURE

The Catholic Note in Contemporary Poetry.

REVIEWS: Reunion All Round—Daniel Webster—Lichens from the Temple—Songs Toward the Sunlight—Researches into Chinese Superstitions—A Far Journey—The College Course and the Preparation for Life—Historical Records and Studies—Indian Days of the Long Ago.

BOOKS AND AUTHORS: New England Thoughts—The October Month—The Wall of Partition—

"St. Joseph's Kalender"—An Interesting Memorial—Carlyle's Advice—A Novelist's Woes—The Tide of Higher Criticism—Some Devotional Works.

BOOKS RECEIVED.....44-48

EDUCATION

A School for Reverence.....49, 50

SOCIOLOGY

The Divine Test.....50

NOTE AND COMMENT

An Appeal for Religious Teaching—A Priest and a Minister—Mgr. Benson's Death—Religious Services at a University—A Remarkable Lecturer—A Novel Course—Bishop Williams and Sunday Schools—Anglicans and Confession. 51, 52

CHRONICLE

It seems prudent to remind readers of AMERICA: (1) that the war bulletin is but a record of facts as far as they can be ascertained; (2) that the Chronicle expresses the sentiments and conditions which obtain in the respective nations; (3) that Topics of Interest and Communications express the views of the writers, not the Editor's; (4) that the Editor's views are found on the editorial page.—Editor, AMERICA.

The War.—In France there has been little change in the situation at the centre, nor has much progress been made by either side on the east or west extremities of the long battle line. Movements, however, have begun both on the right and left wings, which may result in very important modifications of the situation. It is reported that the French have advanced from Nancy as far as Pagny and that Pont-à-Mousson is in their hands. This means that they have thrust back the Germans at one point at least to within a few miles of the Lorraine border, and that they are now within dangerous proximity to Metz. It also means that they have got to the east of the German forces that are trying to maintain their position on the river Meuse. As a consequence one portion of the Crown Prince's army is now being attacked from the east, west and south. So far it has been able to stand firm at St. Mihiel, but at other points it has been obliged to retire before very strong pressure from the south. Should the French be able to make good their advance a few miles further north, and cross over into Lorraine, and at the same time capture Pont-à-Mousson, which is probably still under attack,

The Allies' Right Wing

the Germans may find themselves under the necessity not only of withdrawing from Verdun, but even of fighting for the possession of Metz. It is not, indeed, likely that the German offensive will be brought to a speedy close, for they will probably be able to reenforce the threatened portion of their line; but there is just enough danger to their left wing to make the manœuvres about Verdun very interesting just at present. Renewed activity is reported in Alsace on the part of both armies.

At the western end of the conflict the Allies have been engaged in an effort to push their line into Belgium. In this, however, they have been seriously hampered by the presence of large bodies of German cavalry, which have been overrunning the country west of Lille, and at times have penetrated as far as Cassel and Hazebrouck, with the evident purpose of checking the French advance until General von Goltz's army should be ready to sweep along the Channel. Eventually they were forced to retire, and the Allies have now got well within Belgium. It is said that they have drawn up troops all the way from Ypres to the coast. Here they are waiting to resist the German army which reduced Antwerp and has ever since been advancing, having taken, without resistance, Bruges, Ostend and Nieuport. A battle has already taken place on the river Yser, which the Germans were prevented from crossing by the little Belgian army which now occupies the extreme left of the Allies' army.

The Germans have resumed the offensive all along their right wing from Arras, through Lille to Ypres; and there have been many violent engagements. The Allies, however, have not only held their ground, but have even gained notably in the vicinity of Armentières. Their danger lies rather in the new invasion that

Germans Resume Offensive

has already seized all the Belgian seacoast, and to judge from the attacks by airships, hopes soon to be before Dunkirk. Unless the Allies can stop them, this new advance will develop into a new flanking movement, with the inevitable result that the Anglo-French left will have to retire. The Germans seem to be bent on forcing the Allies back, and of clearing them from all Northeastern France. It has been pointed out that their present object appears to be to straighten out their right wing, so that it will no longer turn at right angles near Noyon, but extend in a practically direct line from Metz to the Channel, probably somewhere near Boulogne. Reports from Berlin say that all Germany is ringing with the cry, "On to Boulogne!" Success in this attempt would give them some very distinct advantages. It would relieve them from the danger of having their right wing turned, a danger that has threatened them ever since their defeat on the river Marne; and it would put them into a position to maintain their hold in France with a much smaller force than is necessary at present. This would enable them to use some of the troops that are now on the right wing for the prosecution of more active measures against Russia, or might even result in another march on Paris. Their victory, therefore, in Belgium has had much more than a mere moral effect on the campaign. It has improved their situation considerably,

The New Situation for they no longer have to cope with difficulties that precipitated their retreat from the French capital. They then had left behind them in Belgium a very formidable foe, who never ceased to be a menace to their rear, and they had besides another hostile army on their right, which not only threatened their communications, but even their very existence. Neither of these difficulties would have to be faced if they should succeed in extending their line to the Channel. It will be seen, therefore, that the Germans have retraced their steps and systematically set about removing the obstacles that stood in the way of their success. They have driven the Belgian army before them, and have extended their lines to the coast, but they still have a formidable work to accomplish. The extreme left wing of the Allies still blocks their path. It is no longer, however, on their right. During the next few days the north coast of Belgium and France will be watched with much interest, because on the outcome of the battle that must soon take place there depends, to a great extent, the German's second hope of breaking through the French resistance. It is expected that the brunt of the fighting in the immediate future will be shifted from the line that stretches north and south from Noyon to Lille to the line that extends east and west from Ypres to the coast, at a point probably close to the Belgo-French border. A victory here would mean much for the Germans.

The surprise of the week came in the news that the Austro-German armies were threatening Warsaw. It was known that the Germans had been concentrating in

The Warsaw Campaign

Central Poland, but it was generally believed that they were engaged in fortifying a long line of defence against the Russian advance, and that they would be content to check the invader before he penetrated into German territory. It was also known that there were at least two Russian armies somewhere in the Warsaw district, but much obscurity shrouded their movements. The world at large, therefore, was quite unprepared for the news that the Germans were almost at the doors of the strong Polish stronghold. It seems now that the Russians had been steadily yielding ground for about two weeks, not so much because of any serious defeat, but rather with the purpose of retiring to a position which they had judged more favorable to them. The engagement which finally took place not far from the Vistula, within eight miles of Warsaw, seems to have been a rather important victory for the Russians, with the consequence that the Germans had to fall back with considerable loss to a line stretching from Lodz to Kielce. The invasion of Central Poland, therefore, has resulted much as the invasion of Northern Poland. There was a steady advance until the Germans had got themselves into difficult country, then the Russians took the offensive and drove them back with severe loss.

The Germans claim that they have reoccupied Lyck on the Prussian border; otherwise things are rather quiet in the north; both sides apparently are awaiting the outcome of the great conflict that has now begun at the centre, and extends all the way from Warsaw to the south of Przemyśl. The great Galician fortress is still being attacked from the east. Vienna reports a whole series of victories in the Carpathian Mountains. Recent dispatches, however, are so contradictory that an accurate grasp of the whole situation is almost impossible. One thing only is certain, that the Russians have transferred the principal sphere of their activity from Suwalki and Galicia to the left bank of the Vistula, in Poland.

The relief of the pressure upon the Austrians in Galicia has enabled them to make preparations for a new invasion of Servia. Large forces are being moved in the direction of the Drina. Servia,

Other Items

on the other hand, does not seem to be alarmed, because she has again transferred the seat of government back to Belgrade. The Belgians have accepted the hospitality of France and set up their government at Havre. Japan is said to be negotiating an alliance with Russia. She has made but little progress against Tsing-tao. Portuguese troops, so it is reported, are being transported to Africa with the purpose of striking at the German colonial possessions. The rebellion led by Colonel Maritz in South Africa turned out to be not at all serious. The Boers in general are in sympathy with England.

The German submarines have inflicted another disaster on the British navy. The cruiser Hawke was attacked off the coast of Scotland, and went down with almost all

her crew within eight minutes. The following day four German torpedo-boat destroyers were sunk off the coast of Holland by the British.

Austria-Hungary.—Important admissions were made, according to a press report, at the trial of Gavrilo Princip, the assassin of Archduke Francis Ferdinand and his wife. Gabrinovic, one of the accom-

The Servian Plot. plices of the assassin, admitted that the plot was hatched in Belgrade. A Servian officer, Major Tankosic, had not only supplied him and his fellow conspirators with the revolvers and bombs intended for the Archduke, he is reported to have said, but had likewise supervised the revolver practice as a preparation for the act, had supplied them with means for their journey to Sarajevo and had given every other assistance in his power. To this testimony Gabrinovic added that he had conversed with the Crown Prince of Servia, but would not divulge the nature of the interview. Princip himself, who sought in every way to shield his accomplices, admitted that Major Tankosic had supplied the conspirators with revolvers. It is probable that still more important disclosures will be made bearing, at least remotely, upon the causes that led to the present war.

France.—*Le Gaulois* and other French journals reach America with evident marks of the careful supervision of the censor. In some instances, as the jagged leads and half-lines would indicate, paragraphs, and even sentences, have been excised from the plates, at the last moment before printing. It must be said, however, that while reported reverses of the French arms have not been made a prominent theme, the press is not endeavoring to lull the public to a false and disastrous sense of security.

According to the *Croix*, two Bishops are with the army, Mgr. Ruch, Bishop Coadjutor of Nancy, and Mgr. Perros, Vicar-Apostolic of Siam and Titular of Zoara.

Heroes and Heroines of Charity The work of priests and monks, but particularly the marvelous heroism of the Sisters, whom *Le Gaulois* styles, "France's truest heroines," receives universal praise. A wounded officer in France writes:

There have been some fine scenes of devotion and heroism of nuns and doctors tending the wounded when the shells were pounding through roof and wall. . . . One of the Sisters of Mercy, with a deep flesh wound in her arm, would not let go of a poor, dying cuirassier whom she was supporting with her right arm, and made the doctor bind up her wound, while she gallantly remained at the bedside of her charge.

When the day of peace dawns will France remember her debt of gratitude to these religious exiles who returned to succor her in her hour of great need?

Germany.—The note of sacrifice is supreme in Germany at the present hour. All who can not bear arms are striving to assist the Fatherland in every way pos-

Sacrifice and Religion

sible. The enormous war loan, far exceeding the existing needs, which was instantly raised, gives but a slight indication of the great personal sacrifices that are being made. The minutest economic regulations have been enacted to preserve the country from the possibility of a famine and to prevent the impoverishment of the people; but charity goes hand in hand with scientific forethought to meet the emergencies of the time. That much suffering will nevertheless be unavoidable is clear. The women of Germany have shown their heroism in the quiet and successful way in which they have taken hold of the work left in many cases almost exclusively for them to do, while at the same time they have joyfully offered the greatest sacrifices of which mothers and wives are capable. Religion is the great strength of the people. With the mobilization of armies on every hand a religious mobilization has likewise taken place. "Numerous parishioners," we read in an account from a very Catholic section of the country, "daily receive Holy Communion. In the evenings the churches are thronged for the recitation of the rosary. When darkness settles down crowds of people form about the crosses in the way, which are decked with flowers, while the candle-lights rival the stars in heaven." Catholic mothers in particular are exhorted during these strenuous days to keep a firm hand over the children, in the absence of the father and the elder sons, in order that religion and morality may not suffer. "After a time of moral and religious disturbance which threatened danger," writes the *Allgemeine Rundschau*, "the nation has again bethought itself of God. If ever, it is praying now!" Indicative likewise of the Government's attitude toward the Catholic Church is the order issued by the German Emperor, at the request of Cardinal von Hartman of Cologne, that Catholic priests who chance to become German prisoners are to be treated as officers, although in the French army they ranked only as common soldiers. This should be a lesson for official France.

Great Britain.—With the publication of each new war gazette, the appalling loss of life among the British officers at the front becomes more apparent. Lord Kitchener, who at the outset of hostilities predicted a long war, and a conflict which would try England as never

Mortality Among British Officers she had been tried before, is said to foresee the day when a substitute will stand in the place of every officer now on the field of battle. In the seven weeks following the arrival of the British forces on the Continent, the army lost 1,146, or about one-sixth, of its officers. Of this number, 267 have been killed, 329 are reported "missing," while 550 have received wounds which will permanently disable them. Among the Catholic officers who have recently fallen, are Captain Douglas Miers, whose younger brother lost his life as an officer in the South African War, Captain Victor Lontaigne, Lieutenants Ambrose and Victor

Teeling, sons of Captain Bartle Teeling of the Papal Zouaves of 1870-71, and Lieutenant Victor Fox.

Ireland.—Mr. Redmond, addressing a large meeting at Wexford, said Home Rule was secure for every inch of Ireland, and the Party would see that the Amending Bill shall really amend, not mutilate. The threats of Law and Carson were negligible, but if there was question of force, two could play at that game. Now that their national autonomy within the empire is secured, it is their duty to protect and defend it, whether it is endangered in Ireland or in Europe. The story that he had entered into any arrangement to force the Volunteers or any Irishman into foreign service was false. They were perfectly free, a privilege that did not obtain in any other European country. Every Pole in Germany from 20 to 45 has to fight for his oppressors. Mr. Asquith had promised (1) that the Volunteers would remain after the war a permanent force for Ireland's defence, which was an addition to the privileges of the Home Rule Bill, and (2) that the Irish Brigade would be manned and officered solely by Irishmen, so that after the war they would have an efficient Irish army. Moreover, they were getting rifles and instructors for the home Volunteers, and loyal acceptance of their responsibility in the confederacy of the empire was the only way of securing these advantages. The Boer nation accepted it and they who, to their own disadvantage, supported the Boers when fighting against oppression, would not now hesitate to support the Belgians when in like condition. Mr. Dillon said in Mayo they had promised loyalty if their demands were granted. Their demands *were* granted. They must keep their word. Every man was absolutely free to go or stay, but Irishmen who fought with England in this war would be fighting for Ireland and forming the nucleus of an army of Ireland. The Irish members generally urge the same views, insisting that while they must not forget the past, the time has arrived to forgive. The vast majority of the Volunteers have rallied to Mr. Redmond according to the *Independent* and *Freeman*, which, however, are partisans in this matter.

Mexico.—Unholy strife still obtains throughout this unhappy land. Early in the week Villa's Yaqui Indians made a fierce attack on Naco, only to be repulsed with great loss of life. Nothing daunted they continued their onslaughts, and on October 17 made a supreme effort, but were again driven back. This time the greater part of two companies of Indians was annihilated by the explosion of well-laid mines. During the battle bullets rained down on the town of Naco, Arizona, which is separated from Naco, Sonora, by a street. Four United States soldiers were reported struck by Mexican bullets. There were battles, too, at Parral and Agua Prieta. Meantime the peace conference of Aguascalientes was in session. An armistice was proclaimed, but neither side

paid any attention to it. General Hill issued a statement condemning Villa, once considered a god, as a rascal whose only aim was cheap glory. Then the cannons boomed again and the peace conference was continued. Later press dispatches from different places reported that Villa had begun preparations for his march on Mexico City. The war will rebegin with renewed fury. Villa is credited with 54,000 armed men, Carranza with 24,000. To add to the difficulty of the situation the governor of lower California, Anlez has issued a proclamation declaring that the State has seceded from the Mexican federation. Mexico City, too, is in a turmoil. There was a strike of car men and the Government immediately seized the tramway system. A statement was issued to the effect that the seizure was but a temporary expedient. The *Washington Post*, commenting upon this act, says editorially:

The amount of looting done by Carranza's followers during the recent disturbances runs into the millions. Breweries, factories and mines have been taken over bodily, to be operated by the rebels for their own profit. Stores of merchandise have been stolen as a matter of course. Churches have been robbed of their valuables, and then burned. Private houses have been gutted. Automobiles are the first things pillaged by the bandits who hail the new birth of liberty under Carranza.

A few days since dispatches reported that Villareal, military governor of Nuevo León, was to succeed Carranza. The "succession" has not taken place. Nor is it desirable. Villareal is a socialist of the Ferrer school, a violent, hateful man, the same who burned the confessionals in Monterey, and issued the violent decree against the Church, printed some time ago in *AMERICA*. It were bootless and perhaps disedifying to publish his record further, at least at this juncture. Vera Cruz, too, is stirring with life. General Funston reports activity on the part of 4,000 Mexican troops nearby, who threaten to open fire on the Americans and "drive them out." As was expected and predicted, their manner has changed somewhat. This will become clear from the following part of a report sent by the Constitutionalist Captain Roque Sandobal to his colonel, for transmission to General Coss, on the occasion of the capture of Tepetzotlan:

My Colonel, I herein give you an account of what happened yesterday. I arrived and took the small town of Tepetzotlan, according to the order given me by the American Major. The Federals had been there not long before. I captured four priests and took from them \$403.14; and now do tell me what to do. Shall I send these priests to you? They do not wish to give me any more money; they claim they have no more. I myself looked through room after room, but I could not go through all, because there are many and time was short. [It was a college building.—*Editor of AMERICA*.] I could not find the safe, etc.

This is interesting at least. It would be interesting, too, to know where Villa obtains the huge sums expended for arms and ammunition. Since the embargo was raised, he has spent \$400,000 on guns of various kinds and \$600,000 on ammunition. A neat sum for a penniless bandit and an equally penniless horde of freebooters.

TOPICS OF INTEREST

The Catholic Attitude Toward Sociology*To the Editor of AMERICA:*

Recently a well-known college man said to me: "The trouble with all Roman Catholic works on social subjects is that they repudiate every principle that does not promote the Church's own wealth and power, the Malthusian doctrine, for instance." In view of this, perhaps an article on the Church's attitude toward sociology would be timely and instructive.

E. S. C.

It is a favorite argument against the Catholic Church that she opposes free investigation of scientific truths and brings the weight of her authority against the necessary deductions from observed phenomena. Recently especial attention has been called to this assumed attitude in the realm of sociological science. Needless to say to the instructed Catholic, far from opposing investigation, the Church welcomes it, knowing that all truth whether in the world of matter or of spirit is coordinated, and so far as it is possible for the finite mind to know the manifestations of the Infinite, the more a really scientific treatment of facts is developed, the more is the reasonableness of the Divine plan manifested.

There is nothing in Catholic philosophy contrary to reason, but reason itself when soundly exerted shows that for an adequate knowledge of the mystery of life, it must recognize its limitations and accept Revelation. Revelation, the direct communication of supernatural truth by God to man, the Infinite to the finite being, is the fundamental concept of Christianity.

It is because of a lack of appreciation of this basic truth that the profound study, the praiseworthy industry, and the good intentions of leaders of thought in the comparatively new development of scientific investigation, known as sociology, have come under the animadversion of Catholic critics. They have ignored the influence of the supernatural upon natural phenomena and have inevitably gone astray in many of their conclusions.

Science has been defined as systematic knowledge, "Knowledge which binds together into complete unity the objects with which it has to deal according to their homogeneity and in which the separate objects of knowledge are apprehended as parts of a whole. . . . Systematic knowledge of related facts is what constitutes science." (Gareis *Int. to the Science of Law*, p. 13.)

With this definition in view it will appear what a laborious task has been assumed by those who have constructed even a partial science of sociology. The grouping of deductions from the vast material afforded by history and observation of man in his social relations has occupied the lives of many careful students, and their studies have borne fruit in the establishment of knowledge of inestimable value.

The Church does not forbid such admirable work; she encourages it. As in the exact sciences her children have

won deserved renown, so in the inexact science of sociology in any of its branches, she favors the utmost endeavor to perfect general conclusions from observed facts. Her only care is to warn the student that the lines of demarcation between the natural and the supernatural established by revelation must never be overlooked.

It is here that she comes athwart the path of the temporarily leading school of thought. In most of the modern institutions of learning, and especially in America, certain non-religious, if not anti-religious, professors, led astray by their predominating materialism, ignore the element of supernatural religion. They trace the facts upon which they base their conclusions to elementary principles which are absolutely naturalistic, and going beyond the limitations of their science, attempt to account for phenomena that belong to another branch of knowledge. They base their conclusions as to the end of moral conduct and the purpose of human existence on purely economic grounds. They trace the existence of religion to the accidents of environment. So they seek "to arrive at a metaphysics through the systematic observation and interpretation of present and past social facts and processes." As Dr. Kerby shows (*Cath. Encyc. Art. Sociology*): "In the Christian view of life . . . the social sciences are guided by a sanctioned metaphysics and philosophy. This philosophy is derived not from induction but from revelation."

Before the coming of Christ no philosopher ever attained to that complete and all satisfying truth which He teaches: not that He did not teach and reinforce many moral precepts that already obtained, but it required His teaching in all its fullness to fortify mankind against the errors of natural reason. Imperfectly as the world has actually put in practice the ideals which He revealed to them, the most superficial student can not ignore their effects upon human conduct.

Here it is that the angle of divergence between the prevailing school of modern sociology and the Church begins. If one should be present at a meeting of sociological teachers, men who hold commanding positions in the community and are entrusted with the solemn duty of impressing the first principles of knowledge in their respective departments upon the minds of youth in the leading American colleges, he would find in their learned papers and profound disquisitions an entire absence of any recognition of the supernatural. Filled with a feeling of hardly disguised contempt for the researches and conclusions of philosophers, who have built up a system based upon a recognition of God's Providence, these modern teachers, with an arrogance which would merit severer rebuke, were it not so absolutely unconscious, proceed to expound their conclusions with a dogmatism far removed from the scientific spirit by which they profess to be governed. Unfortunately they are neither few in number nor insignificant in influence. They have the ear of the public and the tacit approval of the trustees of the universities who appoint them, and as a result, the

wildest conclusions are solemnly propounded as the true basis of human conduct. We have seen what an influence the false philosophy of the eighteenth century exercised on public affairs and private life long after its proponents had gone, and we may trace the cataclysmic condition now prevailing in Europe to the infidel teachings that have long held sway in seats of learning in modern nations.

Writing upon a subject intimately connected with sociology, referring to the ignorance of the Catholic teaching relating thereto, Foerster observes:

Catholica non leguntur. Exaggerated and perverted accounts of Christian teaching are taken at third and fourth hand, and not the slightest effort is made to understand the real official teaching of the Church. . . . The fundamental Christian position was defined with such absolute clearness by Dante that any misunderstanding should have been impossible. "It is not Nature herself who is corrupt; false guidance it is which has darkened the face of the world." (Marriage and Sex Problem, p. 205.)

The charge of infidelity to Christian revelation will not be denied by modern sociologists. As one of their leaders has said: "He would be a bold man, who to-day after a thorough training in the best historical scholarship should venture to put forth a philosophy of history in terms of the divine ideas, or to trace the plans of an Almighty in the sequence of human events. On the other hand, those interpretations that are characterized as materialistic . . . are daily winning serious respect." (Quoted by Dr. Kerby, *ut supra*.)

Christian philosophy in all its relations recognizes the supernatural as a matter of course. The Church as the guardian of supernatural truth insists upon its recognition as a prerequisite in all attempts to generalize from particular events and phenomena.

It classifies processes, institutions and relations as right or wrong, good or bad, and offers to men directive laws of human desire and distinctive standards of social valuations by which social conduct should be governed." (Kerby.)

Obviously then there is an unbridgeable chasm between the false science which omits the most important element in human existence, supernatural religion, and the true science sanctioned by the Christian Church. But it is untrue that the Church disapproves of the study of social facts or opposes the legitimate conclusions derived from them.

WALTER GEORGE SMITH.

The Young Man and Railroad*

What are the chances of success for boys in railroad-ing? One might consider this an easy question to answer. To me it seems to be too comprehensive to admit of a proper answer in a limited article. Unlike commercial or industrial business, or the professions, the railroad business requires proficiency in some of the branches of all these three fields. There is no particular avenue to

the higher executive positions. We find presidents and vice-presidents promoted from every department in the service. Other chief officers usually get their experience in the department of which they are in charge by promotion, step by step, from the lower ranks. In starting out therefore, the young man should have a definite idea as to the part of the service in which he desires to excel.

Railroad management is conducted by the following departments under the direction of boards of directors, presidents and vice-presidents: I. Operating: under general managers, assisted by general superintendents, superintendents of transportation, division superintendents, trainmasters, chief engineers (civil, mechanical and electrical), superintendents of motive power, master mechanics, engineers, supervisors of way, superintendents of telegraph, marine superintendents and purchasing agents. II. Traffic: under a general traffic manager, assisted by general freight agents and general passenger agents. III. Accounting: under a comptroller, assisted by general auditors, auditors of freight traffic and auditors of passenger traffic. Financial: under treasurers, assisted by cashiers. Legal: under a general counsel, assisted by various division counsels. All these offices have assistants and secretaries, and each department has supervision over branches of service that do not appear in this enumeration. As the organizations consist of from 5,000 to 50,000 persons, it will readily be seen that the details of the duties and responsibilities can not be given in our limited space.

As to the chances for boys in railroading: it is probably safe to say that they are as good as in any other field, and possibly better than in a good many. This country has constructed over 200,000 miles of railway in the fifty years just passed, and will probably construct as much more in the next twenty-five years. The population per mile of road is now about 750 in the Middle and Eastern States, 400 in the Southern and Middle Western States and 200 in the territory west of the Missouri River. These figures indicate the possibilities when it is understood that our Western Empire is being developed on better lines and with a rapidity heretofore unknown.

The chances for success in railroad work depend upon the qualifications of the worker, which are practically the same as those necessary in any other branch of business. The healthy, honest, industrious, sensible, patient, temperate boy with a high school education can not be held back after he once becomes known. His good work may be depended upon to attract the attention that leads to success. There is probably no occupation in which good work and manliness is better appreciated. The young man of good character, with tact and courage to meet jealousies, selfishness and narrow-mindedness, will succeed in any business; but probably with greater satisfaction in railroading than in any other, owing to the vast extent of the field and the thousands of manly men with whom he comes into competition. It is a business that

*The eighteenth of a series of vocational articles.

calls for pluck, loyalty and zeal, and it usually discovers and rewards the possessor of these attributes.

FRANK S. GANNON.

President of the Montana, Wyoming & Southern Railway.

Some Critics of Pius X

When Pius X passed away a few weeks ago, the secular press was respectful and inclined, on the whole, to recognize in him a great man. Not so the Protestant religious press, especially that section of it represented in this country by the *Living Church*, and in England by the *Church Times*. The angry tone in which these periodicals reviewed the Pontiff's life, was, to say the least, surprising. What was Pius X to the *Church Times*, for instance, that it should lose its temper over the supposed blunders of Cardinal Merry del Val and the narrow theology of the late Pope and his counsellors? One would not have been astonished at an academic review of the late pontificate pointing out what Anglicans might call its defects, blandly and in a detached sort of way; but the ordinary man finds it hard to understand the fierce onslaught of the *Church Times* on the "peasant seminarist," as it styles Pius X; and its bitter accusations of ignorance, incapacity and tyranny. Evidently it has a grievance against Pius X even greater than it had against Leo XIII. If we do not mistake its writer, he said some very hard things about Leo some years ago. But then he had just returned humiliated from a journey to Rome begun in the anticipation of triumph and the expectation of showing Roman theologians how wretched an article was their "seminary theology" as compared with that of himself and his brother amateur, Mr. Puller. Now it is the turn of Pius X to be reviled; and so eager is that writer in the work, that he reclothes Leo XIII in the garments of wisdom, moderation and strength, of which he and his abettors had stripped him, in order that, comparing the two pontiffs, all may learn from the contrast how pitiable was Pius X.

What is the explanation? Why should the *Church Times* manifest a personal enmity toward one with whom, according to its own principles, it had about as little to do as with the Grand Lama. He never wounded it by inviting the English nation to renounce all such incompetent teachers, in order to be taught of God by means of the infallible apostolic voice that sounds from Peter's chair. It was not he who, at the desire of certain of its friends, took up the investigation of Anglican orders only to reject them definitely and utterly. Yet Leo XIII is forgiven to a certain degree, in order that Pius X may be chastised more thoroughly. An examination of those things in him that most stir the gall of the *Church Times* may help to the solution of the paradox.

Entering on his reign, Pius X declared he had but one purpose, "to restore all things in Christ." The *Church Times* assumes that this meant the abandonment of diplo-

macy in favor of evangelic directness, and finds in it a grievance. Were it so, what would it have to do with the *Church Times*? Had the Pope suppressed every nunciature, what difference would it have made so far as the Church of England was concerned? But one may read the noble encyclical containing that declaration from beginning to end without discovering even the hint of such a design. It does not contain a word concerning the Pope's relations with sovereign states, the matter of diplomacy; but occupies itself with the evils of human society at large and their remedies. Having made it clear that the source of all those evils is the effacing of God and the enthroning of man in his place, Pius X determined that the restoration of God to his rights was to be the guiding principle of his pontificate, and laid down the means to be used, the stirring up of faith and piety in clergy and people. He knew that attempts would be made to draw him to one party or another; and, to cut off all hopes in the matter, declared that he would be nothing to human society but the minister of God, with whose authority he was invested. He kept his pledge. He blessed impartially every social work founded on justice and informed with religion: none, however influential, could retain his favor, or even receive his toleration, in which the religious spirit had died out. Every human effort for social betterment must fail that does not rest on, not merely recognition, but also on the actualization of the relations between man and his Lord and Redeemer; while, on the other hand, this actualization is sufficient to bring about the highest social reform which no purely human effort can ever attain. This is the doctrine of the *E Supremi Apostolatus* in a nutshell. For its execution is supposed necessarily an infallible teaching authority, a supreme, absolute, spiritual jurisdiction. No wonder it was galling to such as, pretending to be Catholics, have not a shred of the one or the other.

But Pius X would have nothing to do with diplomacy, says the writer in the *Church Times*. To prove it the appointment of a blunderer to the office of Secretary of State is quite sufficient. Merry del Val, the blunderer, is one of the fables created by a press hostile to the Holy See. Time and again the public heard that the Pope was on the point of dismissing him for incompetency, until people got tired of the story. To prove the universal charge that "never before has there been such a blunderer as Cardinal Merry del Val," the writer in the *Church Times* brings three cases, which, we may presume, were the worst he could find. The first, the break with France, he attributes to the Cardinal's "glaring mismanagement" of the French President's visit to Rome. In this the Cardinal simply followed precedent. No head of a Catholic State visiting the King of Italy officially in Rome could be received at the Vatican, where such a visit was held to be an affront to the Holy See. This was well known. Catholic sovereigns had been restrained by it: the French President chose to flout the Pontiff. Had the writer in the *Church Times* said that the French Govern-

ment, having resolved to break utterly with the Church, used deliberately this means to bring about the necessary crisis, he would have been much nearer the truth. The Cardinal stood for principles. Can it be that this moved the choler of the members of a denomination that juggles with them continually? The second case is the Borromean Encyclical. The charge is that the Cardinal allowed his master to blunder and then made an undignified withdrawal. With regard to the first part, the Pope took occasion from the tercentenary of St. Charles Borromeo's canonization, to propose his zeal against the errors of his day as an example of how the bishops in these times should combat Modernism. In speaking of the heretics of the sixteenth century he used the usual terminology, to which his critic can not object, if the *Church Times* still hold in honor the memory of its founder. The Pope's terms were not violent, and they were theologically exact: Dr. Littledale's language regarding the reformers was both violent and theologically very inexact. Some German agitators pretended that the encyclical was a direct attack on Luther and his fellows, on Germany and its Protestant princes, and set to work to stir up popular indignation. The Pope pointed out its true aim, that its language was general, that no people and no Prince had been mentioned, and that its misconstruction was for himself a just subject of complaint. With this explanation, which only prejudice can call undignified, the German Government declared itself quite satisfied. Afterwards of his own free will and in the interests of peace the Pope ordered the German bishops not to have the encyclical read in the churches nor printed in the diocesan bulletins. The newspapers pretended that this was a withdrawal of the document. One who had been held fit to go to Rome as an agent of members of the Church of England should have known better. The encyclical had been published formally to the world in the *Acta Apostolica Sedis*: its withdrawal would have required an act equally formal. This was never made. There was no withdrawal even as regards Germany. An encyclical duly promulgated does not need to be read publicly in the churches. It is addressed to the bishops, and binds them from the moment of its promulgation. And, in fact, within a few weeks after the agitation the Pope in an official letter duly published in the *Acta Apostolica Sedis*, reminds the Prussian bishops assembled at Fulda, how in that encyclical he had set before them St. Charles as their model. The third case of the Cardinal's blundering touches the relations with the Italian Government. The accuser takes amiss the Pope's failure to do what was expected of him and come to terms. Religious leaders who submit themselves and their followers to the State at the expense of their conscience, are naturally disconcerted at hearing one pontiff after another say with the first of their line: "we must obey God rather than man," and at seeing them ready like him to take the consequences. As for the proof of the Cardinal's blundering, if an English minister had managed

during ten years to maintain himself against some German claim and, at the same time, to use it for his country's advantage, England would have hailed him as a heaven-sent diplomat. Yet such is what the critic rails at the Cardinal for doing. Whether the result is that "the position of the Pope is worsened in Rome" is something for which no one will take the bare assertion of the writer in the *Church Times*. As regards Signor Nathan, upon whose misconduct he dwells, recent events show that he has been "made short work of" without the aid of "Italy, respectful or reconciled," as the writer knows very well, though he chooses to ignore it.

But why waste space in striking Pius X through his servant? Why dally with malicious gossip about tyranny and espionage in Mantua and underhand intrigue in Venice, which the writer more than half rejects even while recording it? The great sin of Pius X in the eyes of this bitter assailant was not in these, but in his action against Modernism. In other matters of accusation the critic prevaricates: in this he goes further. "The strangely-assorted opinions which the theologians who did his thinking for him gathered under the rubric 'Modernism' called for serious criticism; some of them demanded severe condemnation, all required checks, and none could look for any but the most guarded approval. All were lumped together for unqualified rejection. They were rejected, in the face of the world, not because they were demonstrably false or perilously doubtful, but because they were modern." One glance over the Syllabus and the Encyclical *Pascendi* should have been enough to show him that they were condemned because they would destroy the Person of Christ, His Divine Nature, His mission, the Church He founded, His revelation, all that Christianity contains; in one word of Pius X, because they are the sum of all heresies. We can understand how troubled must be the conscience of those who, arrogating to themselves the championship of truth, surrendered miserably in the day of battle. Had men, high in honor in the Church of England, been told ten years ago what they should be standing for to-day, they would have prayed for death rather than such apostasy. We do not wonder at their fall. They had no mission in the office they usurped. It was not by them that God would save Israel. They have arrayed themselves on the side of Antichrist; and, therefore, of him who upholds Christ's cause and honor they say: "He is become the censurer of our thoughts. He is grievous unto us to behold: for his life is not like other men's, and his ways are very different. We are esteemed by him as triflers, and he abstaineth from our ways as filthiness, and he preferreth the latter end of the just, and glorieth that he hath God for his father." (Wisdom ii, 14-16.) This is the real reason of the hatred of Pius X shown by such periodicals as the *Church Times* and the *Living Church*, and by all their aiders and abettors who are engaged in the unholy work of calumniating a great servant of God, who did his work well.

HENRY WOODS, S.J.

Messengers of Truth

It would be a very poor general who would have his dispatch riders use a motorcycle on open fields and slow horses on fine level roads. It would also be a poor business man who would send a hulking, awkward salesman into a lady's parlor and a shy, timid girl into men's business offices. In war, in business or in important propaganda of any kind, your messenger has to fit his message to the people to whom it is addressed.

This would seem self-evident. The social message of the Catholic Church in this country must be carried by the proper couriers. If they are well chosen, the message will go where it is needed, and once there it will have effect. If they are poorly chosen we might as well surrender ourselves at once to the charge of having failed in one of the greatest opportunities ever offered us. We know the importance of this choice, and it may be for that very reason we find difficulty in deciding who should be our couriers. In some pulpits we hear the "lay apostolate" preached. In other quarters the hierarchy themselves are held up as the only fitting "bearers of the word." The issue would seem to be clear cut.

It is not so clear cut as it seems, however. There is very naturally, I admit, considerable misunderstanding of this subject. Many headstrong laymen are eager to forge blindly to the front with little or no preparation. Their spiritual directors are obliged to hold them back. They then become impatient. They think their efforts are being discouraged, when actually they are only being guided. The ecclesiastical superiors bear a share of the misunderstanding too. Some of them, fortunately not many, misinterpret the laymen's zeal. They may have a suspicion that the laymen are impatient of spiritual authority, when as a matter of fact they are only asking for a good opportunity to speak under guidance.

A little clear thinking is enough to show the folly of this misunderstanding and also of the idea that either laymen or clergy, but not both, must be the messengers of the Church. Let us go back to the business man. He has a certain line of goods he is anxious to sell. Let us say the goods have been given to him, or at least the patent for them. He is responsible for their being of a certain quality and kind. But that does not mean he has to distribute them himself. If he is trying to sell to a very prominent dealer it is quite possible he will talk to him himself; that is because he thinks the dealer will listen better to him than to a mere salesman. But for ordinary sales, he will choose some one else to act in his place. He will select women to solicit housewives; he will select clever young men to solicit small dealers. The quality of goods he is always responsible for; it remains the same. But different types of people must sell the goods to different customers if the entire sale is to reach the best proportions possible.

While anger, resentment, mutual distrust and dishonesty are ripping our economic fabric to shreds, the Church has

a message to counteract these wrongs. The problem she faces is one of distribution. She must send her message to the greatest number of people in the shortest possible time. The quality of her message must always be the same; for that her clergy must be responsible. They are the guardians of her moral and religious truth. But clergy and laymen alike must be the couriers to bear the message. If the message is to be carried to Protestant clergy, then one of our own clergy is the fitting messenger. If it is to be carried to Protestant society women, it is Catholic society women who must be the bearers. If we are to reach free-thinking business men, it is our own Catholic business men who must be given the mission. So too, it is Catholic working men who must bring the teachings of the Church to their socialist companions.

Would a set of socialist miners listen long to a Catholic priest whose very office they blindly hate? A few words dropped here and there by a Catholic fellow laborer would have ten times more effect. Except in rare cases, would Protestant or agnostic men of affairs go to listen to a lecture or sermon by a Catholic priest? A few of the clergy have such an influence, but only a few. To get the ear of a Protestant business man, you must be a business man yourself, meet him at his clubs, talk with him of affairs that he knows and understands, be honest and square yourself and know better than to preach. Set the example, and your message is already delivered.

And do you think that the average Protestant society woman who scorns a large family, measures the values of life by yards of satin and bridge scores, or, in some cases, tries a mild form of philanthropy, do you think such a woman can be reached by any except her social equals? Does it do her any good to see Catholic women of humble birth with large families? She feels sorry for them and deplores their ignorance. But if some one in her own sphere sets the example, has a large wholesome family, is sweet and motherly and refined and manages to attend to her decent social duties at the same time, do you not think that the life of that woman will accomplish some good among her Protestant friends? And is she not the best one to carry the social message of the Church in her sphere of life?

The "lay apostolate" is no body of men and women blindly attempting to out-organize and out-play the clergy. They learn from the clergy, they try to understand the reasons for their faith, and then, by good example, intelligent discussion and above all by a decent humility in their efforts, they carry the lessons they have learned to those whom their clergy, by the very conditions of our country and times, can not possibly reach. Each and every Christian is to some extent his brother's keeper. The social gospel of the Catholic Church is not meant to be limited to Catholics alone. We can not hope to convert the entire world immediately to our faith; but we can hope to do our own part of the world some service. When we see them suffering from a disease they hardly understand, when we see them trying to cure social ills by a still

worse poison, we can carry to them whatever part of our message they can be made to understand and accept. In the United States and at the present time, the laymen must do the lion's share in carrying the message of the Church. It is nothing more than a good business method; only that our business is one of sublime beauty.

RICHARD DANA SKINNER.

Efficiency in the Fight against Tuberculosis

There is a struggle going on throughout the civilized world for the saving of human life, as gigantic as the struggle which is now going on in Europe for the destruction of human life. It has for its object the reduction of the human death rate by a million a year for all future time. This struggle is the campaign against tuberculosis, commonly called the crusade against tuberculosis. In the United States alone \$20,000,000 a year is expended on it.

This fight against tuberculosis concerns every one, on account of the universality of the disease, and the potentiality of evil in it for every one. All should, therefore, be crusaders, and it behooves every one to know how to be an efficient one.

Theoretically, at least, it is now possible for every adult human being, who has not yet been implanted with tuberculosis, to avoid implantation; for every head of a household whose children or protégés have not yet been implanted to protect them against implantation; and for every individual who has been implanted, and has not yet developed the disease to an advanced form, to recover. Moreover, the accomplishment of these ends is not difficult when the proper knowledge and understanding of the matter is had by those concerned.

Tuberculosis is the condition of a human being or animal in which a microscopic, living entity, called the tubercle bacillus, has found lodgment and has reproduced itself in his tissue. The mere entrance and exit, dead or alive, of the tubercle bacillus into one's organism does not constitute tuberculosis. This is an important fact to keep in mind, as we all have some inherent power of destroying tubercle bacilli in our organisms, each according to a measure of his own, and consequently of resisting implantations. For most of us, casual exposure to tuberculosis does not give implantations. Indeed, for most of us, only long continued exposure inside of an enclosure, during the germinal stage of the disease in some one with whom we must be in intimate relationship without precautions, could give an implantation.

Implantation of tuberculosis is essentially a house process, and for this reason the disease has been called a house disease. This also explains the classical belief that the disease is an hereditary one. Because it is a house disease it clings to the family tree. The home, once having been infected, the disease may be handed down generation after generation; or members of the family, having been once implanted, mild cases of the disease may

live in the family from one generation to the next, and transmit the disease.

Another feature of the disease which has a bearing on this subject is its propagation through the lymphatic system. As a rule the tubercle bacillus gets into the organisms through the lymphatic system, and has to run the gauntlet of that system before it can get lodgment in other tissue. For those who do not know anatomy and physiology, it may be well to state that the lymphatic system is a network of fine vessels and glands distributed throughout the entire body, and ultimately connected with the vessels and organisms which convey and carry the blood of the body, concerned intimately with the nutrition of the body and its protection against disease germs. In most people it takes the tubercle bacillus years to get through the lymphatic system into the other tissues, and in some it never gets through. In consequence of this slow progress of the tubercle bacillus through the lymphatic system the development of the disease to a form which arrests attention comes many years after implantation, often so long after it that the relationship between the implantation and the development has been forgotten. In reality, implantation usually takes place in early childhood, when life is spent almost entirely within doors, and development of the disease into ulcerative tuberculosis of the lungs or other organs and tissues not until adult life. House implantation, slow development, and chronicity of the disease, satisfactorily explain all the phenomena which give the disease its hereditary characteristics.

Implantation of tuberculosis is difficult; therefore, prevention of it is easy. For every five persons who are intimately exposed to tuberculosis, under the most favorable conditions for its implantation, such as exist in the family and the workshop, only one gets the disease in a form which proves fatal. The evidence of this lies in the stationary mortality rate from the disease over a long period of years, when no precautionary measures were taken. Since the tubercle bacillus gets out of the body alive only through the urinary excretion or through broken-down tissue, both gross substances easily seen and handled, it is only through these substances that communication of the disease can take place from a person who has it to a person who has not got it. Proper disposal of these substances does away with contagion, and makes a new implantation impossible. The chance of one in five getting an implantation when no precautions are taken can then easily be done away with when proper precautions are taken.

What are the proper precautions? As for the urine, the ordinary disposal of it prevalent in civilized communities is sufficient. The real danger lies in broken-down tissue, which is called sputum or spit. Broken-down tissue which comes from an abscess or sore should be carefully collected on cotton or lint and burned. While collecting it care should be taken that neither the patient nor the attendant become contaminated in body

or clothing through carelessness or uncleanness. Ordinary care and cleanliness are sufficient. Broken-down tissue which is given off in the form of sputum should be deposited in a burnable receptacle. This receptacle should always and without exception be held close to the mouth during expectoration, so that none of the sputum can be sprayed or accidentally deposited on the clothing or on anything in the environment of the patient. Each and every time after expectoration the lips should be wiped with a paper napkin and then immediately this paper napkin should be carefully folded and deposited in a paper bag. When the paper receptacle is full of sputum it should be burned, and when the paper bag is full of paper napkins it should be burned. When the expectorating individual coughs he should hold a paper napkin before his mouth, and after having used the paper napkin for this purpose it should be folded up and put in the paper bag. Burnable receptacles, paper napkins and paper bags can now be had in most drug stores, and ought to be kept for sale by all drug stores. No other method of disposal of sputum than that here mentioned should be used under any circumstances, or at any time, for none other is safe.

In this connection it may be proper to mention that recovery of the afflicted individual depends upon conscientious observation of these practices. Reinfection of one's self is always a serious impediment to recovery in tuberculosis, and unless the afflicted individual prevents every tubercle bacillus which nature ejects from his body from getting back, he does not cooperate with nature for his recovery.

Recovery from tuberculosis in the early stage of the disease is relatively easy under scientific treatment. The treatment ought to be administered by a physician who is versed in the modern knowledge of tuberculosis. It is not enough to take milk and eggs and to change climate. Scientific treatment gives wonderful results, irrespective of climate, and can be successfully administered in the small streets of crowded cities. Random treatment with application of some of the scientific principles, such as change of climate, use of milk and eggs, and rest, sometimes gives splendid results, but often fails in the more difficult cases. Treatment under the direction of a man who can apply all the scientific principles alone can give the best results now available in all cases. This, also, is the most economical procedure, since it brings the results in the shortest time, and recovery from tuberculosis is a slow process under the best conditions and the best treatment. Moreover, there is always danger of relapse, and this danger can be greatly lessened by proper direction. Many lives are sacrificed to incompetent treatment, and lack of scientific supervision. It is well to bear in mind that response to good treatment is marvelous; and that administration of good treatment is difficult.

It is difficult to recognize early tuberculosis. Even physicians overlook it. It can always be recognized by men who have been trained to make careful physical ex-

aminations, and who know how to use all the resources which science has given us for this purpose. When there is doubt a trained expert should be consulted.

It may be laid down as a general principle that whenever an individual is below the weight which is considered normal to his height and age, and when the physiological actions of the important organs of the body have been interfered with for a considerable length of time, tuberculosis may be suspected. Under such conditions an investigation should always be made to determine the cause of the abnormality.

LAWRENCE F. FLICK,

Sometime Director of Phipps Institute.

Cardinal Gasparri: A Personal Impression

As I came into the darkened room, not quite dark enough to hide the inevitable gold decoration of the Roman salon, a small man in a black cassock came forward. *C'è un grand' onore, Eminenza*, I murmured, and bowed to kiss his ring.

Pietro Cardinal Gasparri is a man of medium height, dark hair turning gray, rather prominent dark eyes that narrow in scrutiny or laughter, with the broad features, forehead, nose and mouth, of a distinct Italian type. He comes of the soil, not of the peasantry, but of a family of large landowners, and to the soil he returns whenever his work in Rome permits. Hardly a day passes that he does not drive outside the walls for his walk over the Campagna. His love of nature is intense. One day a week, it used to be a Thursday, I believe, he will call a halt to work, discard the intricacies of canon law, and fly to his brother's farm. There his horse waits for him, and a full day is given to galloping over the countryside, with enjoyment of the sting of the wind and the views of the plain.

And you can find his love of pastoral things in a negative way, as it were, even in his apartment in Rome, for on a table in the ante-chamber is a case containing a fine collection of butterflies.

A shy man, I should say, there is a distinct awkwardness in meeting strangers, a shrinking from publicity. But the former is soon discounted by the polished Italian mannerisms of speech and gesture. In fluent French, for my stuttering Italian failed to carry the conversation beyond a few introductory sentences, he was soon asking questions about America, about mutual friends, displaying a marvelous memory for small details.

An indefatigable worker, he will often spend eighteen hours a day at his desk in the little study hidden away at the back of the apartment, a desk always littered with papers and always in disorder! Yet nothing is ever misplaced, and the Cardinal can always put his hand without hesitation on the paper he is looking for. "I like," he once said to me, "your American 'rush.' It is something to praise rather than to blame." Yet like all busy men he never appears busy. There is an inexhaustible vitality about him that enables him to completely cast off the work which is engaging his attention and to devote himself heart and soul to some extraneous subject that interferes. You will never catch His Eminence at work. As you enter his apartment on the Corso d'Italia, overlooking the walls of Belisarius and near the new Carmelite church, you are shown straight through to the salon, and there inevitably stands the small figure in the black cassock with its red buttons by the door of the study.

Cardinal Gasparri is essentially democratic. He has none of that suave dignity and aloofness that characterized his predecessor at the Vatican. He is full of merry quips and jests, enjoys listening to a good story, and what is even better, telling one. I can see him now leaning forward in his chair, his biretta a little on one side, his cassock pulled up, his elbows on his knees, a characteristic attitude, relating with manifest enjoyment some pranks of his at school.

He is fifty-two years old, born at Visso, in the diocese of Norcia, May 5, 1852. He is probably the greatest living authority on canon law, and was intrusted by the late Pope with the colossal undertaking of codifying the law. For eleven years he taught Canon Law in the University of Paris. For some years he was His Holiness' companion in the department of the Secretary of State, when Cardinal Rampolla was Papal Secretary, so that he enters office a trained diplomat. He is titular Bishop of Cesarea, in Palestine, and was created Cardinal on December 16, 1907.

I shall end on the personal note and bear witness to his extreme kindness and goodness of heart. Never shall I forget his kindness to me when he confirmed me in Rome in the little chapel attached to his apartment. After Mass I came forward to thank him, but he brusquely swept my thanks aside. "It is for me to thank you," he said, "for the great pleasure you have given me. Accept my thanks and, if you will, the blessing of a—er—shall we say, a *moderately* old man!" LOUIS H. WETMORE.

Another View of Ireland in War Time

Ireland as a whole may be said to consider the action of the British Government in declaring war on Germany as justified, and indeed that such a course was inevitable. It has always been understood that the United Kingdom was under an obligation to defend the neutrality of Belgium. No one who has lived in Belgium, and who has spoken with Belgians on the point could doubt that the same conviction existed there. This fact made it difficult for many in Ireland to understand the action of Lord Morley and Mr. John Burns in resigning from the cabinet at the beginning of the war. But it is also true that neither in Ireland nor in England was there any wish for war on the part of the people. As things are, the average Englishman says that since war was bound to come sooner or later it is well that the British Empire should not have to meet Germany single-handed. It may be said that no British war is popular in Ireland, and hence the care taken by leading statesmen to point out that the present war is in every sense an Irish war.

The leaders of all the political parties in Parliament were unanimous in supporting the ministry in their action, and the Irish leaders among the rest. In Ireland the attitude of the people is not so easy to describe as that in England. This difficulty arises out of considerations connected with the growth of the National Volunteers, and from circumstances connected with the passage of the Home Rule Bill. At the outbreak of the war Mr. Redmond declared in the House of Commons that, owing to the change brought about in public opinion in Ireland on account of the approaching passing of the Home Rule Bill, the Government could count on the support of the 150,000 National Volunteers to defend the shores of Ireland side by side with the Protestants of Ulster. Mr. Redmond made it clear that this statement was only possible because for the first time in recent history Ireland would be able to feel that her sons had a responsible and self-respecting place in the British Empire.

It is not unlikely that if Mr. Redmond's offer had been met with sympathy by the Government there would have been a prompt response to the appeal for recruits for the new army. But instead of a frank acceptance of the proffered services of the Volunteers and a movement on the part of the Government to equip and drill them, nothing was done. In spite of the passing enthusiasm aroused by Mr. Redmond's declaration, and in spite of Sir Edward Grey's memorable statement that "Ireland is the one bright spot" the Government held back. Instead of a graceful and frank trust in the Irish leader's offer there began a period of delays and postponements of the Home Rule Bill, which continued during the first six weeks of the war. Many in Ireland began to fear that the old story was about to be told once more, and that Ireland was again to be sacrificed to the

violence of the opposition. Even Mr. Redmond, always calm and statesmanlike in his methods, had to appeal at last to the Prime Minister to put an end to the suspicions and irritation of the Irish people. The act of justice when finally accomplished, not without an unknown amending bill appended to it, and with its application postponed for an indefinite period, had lost its grace and England once more had lost a golden opportunity of conciliating Ireland!

As soon as the Home Rule Bill was placed on the statute book a feeling of relief spread throughout the country. In spite of a certain want of confidence in the intentions of the Government, which is a natural enough consequence of the past history of Ireland under English rule, the general view is that the bill will be put into operation at the conclusion of the war. The overwhelming majority of the people will support Mr. Redmond, and the people recognize that the only sane policy is to follow confidently the party who brought the bill through in spite of so unusual and violent an opposition.

That Mr. Redmond has the confidence of the country in his policy of backing the Government in the war is proved by the enthusiastic reception accorded to himself and Mr. Asquith when the latter came to Dublin, to make a personal appeal to Ireland to send additional men to the front. The writer made it a point to be present in order to be able to compare the feeling manifested with that exhibited when the Premier made his first visit. There seemed to be no falling off in the enthusiasm of those present, most of whom were far past the age for enlisting; but the impression left was that this enthusiasm was rather on account of the passing of the Home Rule Bill than on account of the popularity of the cause for which the meeting was convoked. At that meeting the Irish leaders, Messrs. Redmond, Dillon and Devlin, spoke strongly in support of the justice of England's action in the war with Germany and insisted on the fact that this is an Irish war, in that its issue must have the gravest consequences for Ireland. What the final result of that appeal will be can only be conjectured.

Attempts to undermine the confidence of the Volunteers in the leadership of Mr. Redmond will meet with no response throughout the country, and at most are only likely to influence a small group of extremists, especially in the capital. Various arguments have been used to encourage enlisting, such as gratitude to the democracy in England, sympathy with the Belgians, the defence of the Empire and the rest. These arguments will no doubt play their part in determining the action of individuals, but they do not constitute the really important motive which will influence Irishmen. Apart from the causes which influence the vast majority of all who join the British army, such as want of employment and the many accidental circumstances which make a career as that of a private soldier desirable, the great argument which will count with the vast majority is the defence of Ireland. There can be no doubt that, if it were evident to the young men of Ireland that there was a real danger of the invasion of Ireland by the Germans, and of the war being transferred from the already desolated plains of France and Belgium to their own country, they would volunteer at once for foreign service. But the average Irishman does not feel that there is a reasonable fear of such an invasion. If the appeal were for men to join the navy the matter would be different. The change in the political outlook in Ireland has not yet had time to remove a deep-seated mistrust of English rule and the average Irishman does still feel it difficult to realize that his interests are identical with the interests of the British Empire.

All these points are discussed with intelligence in every town in Ireland, and serve to remind us that the outlook in Ireland is of a more complicated nature than in England. One of the mistakes made so often by the English is to suppose that the present generation of Irishmen is easily influenced by sentimental considerations. The Irish countryman is as hard-headed and as

far-seeing in many things as any to be found, and his attitude will finally be determined by considerations of policy. A strong argument with the volunteer class will be that by joining the army and seeing the realities of war they will be later on of real value to their country. The emulation which some endeavor to stir up between the Ulster Volunteers and the rest will not influence them much, though the importance of a disciplined force of many thousand volunteers when the war is over is a consideration which can not be overlooked. What, then, will be the probable course of events? It seems likely that Ireland will contribute her full share to the new army if the essential condition that it should exist as a separate army corps is guaranteed, but this army will not be the outcome of any sudden rush of recruits. In the meantime the activity of the home Volunteers will probably increase, especially on account of certain internal difficulties, which, however, are not of a serious nature.

In considering the number of recruits from Ireland it is necessary to bear in mind the fact that the number of men between the ages of twenty and forty is far less, in proportion to the total number of men, in Ireland than in the remainder of the United Kingdom. The relative percentages are about twenty-five and thirty-eight. At the beginning of the war the Irish in the British army formed about one-sixth of the whole, their proper proportion being about one-tenth. There is no doubt that when the final statistics are published the usual proportion of Irishmen in the fighting line will be sustained.

The above attempt to describe Ireland's attitude toward the present war is based on observation, and on conversations with those of many ways of thinking. The writer has not dwelt on the causes of some of the elements which tend to complicate the question as far as Ireland is concerned, such as the smallness of her population in comparison with what it should be under normal circumstances, the influence public opinion among the Irish in the United States has in Ireland, and the effect of the view taken in the United States generally of her attitude toward the war. This last element may very well be of more importance than appears from this short article, for Ireland knows that much of her future depends on the friendship of the great American Republic.

Dublin.

PATRICK KEATING.

COMMUNICATIONS

(Correspondents who favor us with letters and contributions are reminded that their manuscripts will not be returned unless stamps for postage are enclosed.)

The International Almoner

To the Editor of AMERICA:

Father Sauer's warning in AMERICA of September 26, about the chance of Catholic contributions to international charities finding their way into channels of proselytism is very timely. I might suggest that there is risk of a large turning of such funds into gaping pockets along the way, and it must not be overlooked that there are healthy wages to be paid to the heroes who distribute the funds. It costs a nice penny to get even a crumb to Lazarus, particularly if he be abroad, and I believe that, as an aftermath, there is sometimes a fine fuss over what became of the crumb. Catholics, it seems to me, have a sure way to place their gifts where the spot will be reached. Is not the Holy Father a father in very deed? And into whose hands may we more certainly entrust our offerings than his? He has oversight of the world. Are there floods in China, his children perish; are there earthquakes in Calabria, his flesh and bone is crushed; are there wars in Mexico, in Belgium, or in the uttermost

parts of the earth, his life's blood is poured out. Through whom, then, may we with stronger faith give our dole for the miserable? He is the International Almoner.

It is a simple matter for any one wishing to be of help in any case to send a post-office money order or a check to the Apostolic Delegate at Washington, who would, no doubt, gladly transmit the proceeds to the Holy Father, and he, in turn, would know how to dispense it to those for whom it is intended, with the added blessing of having passed through his hands. In this way leakage may be stopped, unworthy uses may be blocked, those who really need help may be reached, and a particular grace will attach to our offerings. Vultures are one of the loathsome incidents to suffering. They prey on the stark bodies left on the battlefield, and their leering human counterparts batten on the souls of the unfortunate. We have it in our hands to give the human vultures scant picking. Let us do so.

Flagstaff, Arizona.

M. J. RIORDAN.

The "Jewish Encyclopedia"

To the Editor of AMERICA:

While glancing over some articles in the "Jewish Encyclopedia" (Funk & Wagnalls Co., New York), I was grieved to find some nasty insinuations in two of the articles. (1) "Mortara Case" (Vol. IX, p. 35): "The priest to whom she confessed reported the matter to Rome . . ." (2) "Popes, The" (Vol. X, p. 126, col. 2, last par.): "Alexander VI (Borgia), known in history as the most profligate of all the popes . . ." The expressions "confessed" and "most profligate" are to be noticed. By a misuse of terms, a priest is charged with having broken the seal of confession, and it is insinuated that all the popes (or many of them) were profligates! That kind of work seems to me dishonorable. Is there any more of it in the Jewish Encyclopedia?

San Francisco, Cal.

SACERDOS.

The Editor in War Times

To the Editor of AMERICA:

Your editorial, "The Editor in War Times," presents a problem of considerable interest to the psychologist. Your indignant correspondents have no doubt whatever that the responsibility of bringing on the present war must be fixed respectively upon England, France, Germany, Austria, Belgium, Serbia, or on certain combinations of these countries. On the other hand, it is quite certain that the slender and often conflicting evidence at our disposal gives us nothing upon which a positive judgment in this complicated matter may be based. Now, most of these letter-writers are, doubtless, persons of some intellectual ability. If they were not, they would not be interested in a publication like AMERICA. Yet they have taken upon themselves to decide definitely, finally, with an assurance admitting no appeal, a question which possibly may be answered a century hence, when angry wounds have healed, and the secret archives of the European Governments are thrown open to the inspection of competent historical scholars. In addition to this, your correspondents show that they have no intention of considering any evidence which does not strengthen the decision they have already formed. And finally, these men and women, who in ordinary life would be quite incapable of gross discourtesy, write letters which, even though they are addressed to a mere editor, are not only discourteous, but, to judge from the quotations given, are decidedly insulting. "Look at us," they say. "Not only are we omniscient, but we are models of fairness and courtesy, and not like that bigoted, unfair AMERICA." And so these intelligent people bid farewell to

open-mindedness, a proper sense of their own limitations, and to the most elemental courtesy.

Now this is the psychological problem offered: the malign influence of prejudice, rooted in nationalism, upon the intellect and will. In debated questions, say of law, of medicine, or in a dubious business proposition which it concerns us to settle, very few men take a decided stand before the evidence is all in. We want to hear all that is to be said on either side. This is only common sense. We do not impute sinister motives to those who offer enlightenment. This is the merest courtesy. Thus do men act when they wish to get at the truth. But let our nationalistic prejudices be ruffled ever so lightly, and as in a dissolving picture, the kindly Dr. Jekyll gives place to the furious demon Hyde.

Of course, I can understand that even intelligent people may be annoyed at times by some of AMERICA's war news, looking upon it as trivial or not well founded. But if an intelligent man is stirred to wrath when the other side of an argument in a matter of general interest is courteously presented, I should say that he stands in need of an alienist. If the man of strange medicines and manipulations pronounces him mentally sound, I hazard the further supposition that the wrathful one's intelligence is not so much a reality as a seeming.

Jersey City.

THOMAS W. BUCKNER.

To the Editor of AMERICA:

I am also one of AMERICA's first subscribers and have received every number ever issued, and I wish to say that it is precisely the dispassionate and logical treatment of all important matters in your editorial columns that places your excellent weekly on such a proud eminence even in peace times. And this same characteristic makes your review simply indispensable in time of such a war as this to those who, aside from preoccupations, wish to take a calm view of the immense battlefields. Of course, it is natural that a review whose readers are of all nations should partake, even in crucial times, of the breadth of view and exercise some of that admirable poise and self-control that characterize beloved Mother Church. The only complaint I could offer as to AMERICA is that it has too much and too varied solid matter in it every week, and it would be well, I think, to have occasionally a map, a diagram of a battle line, a cartoon, a caricature now and then, to make our ascent to AMERICA's level a slope less vertical. Meanwhile your Chronicle and other departments are the best by far that I have been able to find.

New Orleans.

H. O. B.

Catholic Men and Women of Munich

To the Editor of AMERICA:

It is hard to imagine a spirit of greater piety than exists here at Munich. The churches are crowded at every Mass, and all day long, with soldiers, for we still have 60,000 of them in the city, besides hundreds of officers. Before the troops leave for the front, they assemble in the church, often at eleven o'clock at night, and presenting arms to the uplifted monstrance, swear on their arms to die bravely for their country and not to touch a woman or a child of the enemy. It is a moving sight, and the sincerity of the men and their perfect willingness to die for the Fatherland is an example in patriotism that the world seldom witnesses. Germany stands as one man. There is not a dissenting voice, the women rivaling the men in heroism. Even when the husband, father or son falls, there is no murmuring. The fact that he has given his life to save the Fatherland seems to

give them fortitude to bear the loss bravely. Their resignation is sublime.

Munich.

M. LINDSAY.

All Germans!

To the Editor of AMERICA:

I have read with great interest your editorial on the Editor's troubles in war time in last week's issue, and this week's editorial, "Everybody satisfied"; they have recalled to my mind some words I heard addressed to a religious many years ago. They are as follows: "It is not difficult to leave the world and its vanities to follow the Divine Master; but to renounce one's self, is altogether different." The items written in AMERICA from French, German, and Irish view-points are scientifically and conscientiously done, but each of them has an unmistakable German color. Nor is this surprising, it is human and unavoidable. It will not cause me to drop your excellent magazine, which has not its equivalent in the country.

Escanaba, Mich.

A FAITHFUL READER.

Another View of Ireland's Attitude

To the Editor of AMERICA:

It may be interesting for your readers to know some details that throw light on the present position of Ireland with regard to the war. There is to be a big meeting here in Mansion House this evening. Asquith is speaking in favor of recruiting, also J. Redmond. The country, as far as I can see, is apathetic and the Sinn Feiners positively hostile to it. Admission will be by ticket with name of holder to be got at Mansion House. This is to prevent any hostile display. Mr. Redmond's picture was hissed a few days ago in one of the theatres here, and the same was done at a concert when a song (adapted) expressed a hope for the destruction of Germany.

Dublin.

J. O'M.

"Deadwood of Catholicism"

To the Editor of AMERICA:

Your Brooklyn correspondent, Mr. Shields, bids me come out of my "rose-scented easy-chair" and have a fight. How loath I am! He may be a siege-gun, and I so small. However, one may try. He opens fire on me with these words: "Mr. Chester does not submit a single fact that can be interpreted as disproving my statement." Now, Mr. Chester still maintains that he has disproved, or at least *can* disprove, Mr. Shields' statement that Catholic laymen are without leaders, and that the Jesuit Fathers have done nothing by way of instructing the laity as to their social obligations and cheap reading. Perhaps Mr. Shields does not call *A Primer of Social Science* cheap at eighty cents. If so, he must have that out with the publishers, who are not Jesuits.

But now, your correspondent makes more statements which he insists challenge my ability to answer to his satisfaction. Let us consider them. First, he says in effect that he has never made a layman's retreat with the Jesuits, although he "hopes to do so some time." Neither has he ever heard of retreats for workingmen and women as a class in this country. We regret these facts for Mr. Shields' sake; but far be it from us to dispute his truthfulness. Now, if he resided in Philadelphia, instead of Brooklyn, he might have heard of several retreats for working women and girls provided by convents of that city. With true Christian hospitality, the hours and seasons sought to accommodate the retreatants, not those who provided the privilege. Again, were he a careful reader, Mr. Shields would be familiar with the thousands of *cheminots*—railway men—in France who

make such retreats annually, and with the equally numerous Belgian workingmen who have done the same for many years. Who can doubt that these lowly retreatants constitute the purest loyalty and courage of the French and Belgian armies to-day, following now, as in peace, their sacerdotal leaders? It is true, I did not confine my allusions geographically to the United States, as Mr. Shields evidently thinks I should have done, for that is not the Catholic way of speaking in general terms. To please him, however, I will now confine myself to New York and Philadelphia.

Unlike New York, Philadelphia has not, as yet, a House of Retreats. The movement is very recent here, and but two annual retreats for laymen have been given at Overbrook Seminary, the retreatants being the guests of the Reverend instructors. My information is obtained from a member of my own family, who has thus made two of the retreats. No Jesuit ever "ran after" him, because of his "wealth and worldly prominence," because he has neither. He received his invitation like any other Catholic layman, rich or poor, through the diocesan newspaper. That he chanced to be a scientist working twelve to fourteen hours a day, who established one of the first Pasteur laboratories in the United States for the treatment of hydrophobia, did not, of course, exclude him. I mention the fact here solely to keep him out of Mr. Shields' category of the "deadwood of Catholicism." Although confessedly of the upper middle-class, he is not dead in any sense. On the contrary, any layman, rich or poor, who voluntarily makes these retreats might more properly be called the life of the Church. He, like the general public of laymen, was told by an explicit clause of the invitation that it was himself and not his wealth or "worldly prominence" that the Jesuit Fathers wanted to see; if unable to cover the nominal cost of three days' board, he need only privately inform the Director, and he would be warmly welcomed without it. Now this very thing should be the test of a man's sincerity. There is only one pass-key necessary to these retreats, and that is poverty of spirit. Too often does the poor man who is rich in spirit reply to such gracious invitations: "Not if I know myself! If I can't pay what those rich fellows pay, I'll be hanged if I go *en charity*!" Now, it is otherwise with the rich man who is poor in spirit, for he reasons thus: "No money can ever even begin to pay for such hospitality and instruction. Their only price of admission is poverty of spirit; can I afford to give it?" Upon examining his conscience the rich and high-placed retreatant resolves that he will pay it, if it *breaks the bank* of his pride, and he enters by the low door of humility. Of course his stock goes up immediately after, but he did not know at the moment that it would be so. His sacrifice was genuine. He had doubts beforehand. There are no dinner coats or low vests at a Laymen's Retreat. The decent Sunday suit of the workingman is more *de rigueur* there. Pride alone can exclude either the rich or the poor.

As to the statement that this work "does not reach down and influence the great mass of Catholic men, every-day toilers who are the real support of the Church," I have this to say, "a poor thing, but mine own": Two hundred and ten Philadelphians made the two Overbrook retreats this year, double the number of last year. They returned to Philadelphia a living, working leaven that will spread through the entire inert mass of the city. Why? Not only because some were so-called workingmen, but because many were medical men, who are daily preventing race-suicide and other social immoralities. Some were jurists measuring out justice to the poor and the rich with a vision cleared by the spiritual retreat. These men fight divorce litigation, and therefore protect the home and the family. Publishers of books were

there, men who hold countless minds and souls in trust. One, a convert, was a naval officer, whose influence and example are of the highest importance to our national security. My retreatant has associates and workingmen who must find in him their only source of Catholic light and truth, being all non-Catholics. Above all, these men are teachable. They seek wisdom from above. The workingman who sullenly refuses to be instructed is not to be commended, any more than the rich or learned man who will not be taught. It is a grand thing to see such men as I have cited sitting humbly at the feet of the Jesuit Fathers in order to learn how they may be of the greatest efficient service to their fellow-men, both at home and abroad. "Blessed are they who hunger and thirst after righteousness, for they shall be filled."

Finally, for my rose-scented easy-chair looks good to me at this point, I must admit my own ignorance. I never heard before of a Jesuit Father having the chance to preach three times a day for a whole week to a thousand workingmen, without giving them any instruction on their social duties. True, there may be Jesuits who do not name justice and charity by the exact term, "social duties"; but justice and charity are what every Jesuit teaches. It is true that their methods of preaching justice and charity may not be those of the "Jew-Socialist" orator of the street corner, but they are safer. If I have "instructed" Mr. Shields to observe a layman's retreat from the *inside* for the first time, I shall be richly compensated for having forfeited his respect and friendship.

Chester Springs, Pa.

E. S. CHESTER.

The Catholic Press

To the Editor of AMERICA:

The Catholic Press, this month's League Intention, has been a subject of meditation with me time and again: how to get people to read worth-while Catholic publications. Those who write upon this matter are not by any means agreed. A dozen or more Catholic papers and magazines come regularly to my house; each has an interest of its own, but few have time or inclination to read so many; this one is taken because it suits the children, this because mother likes it, this because the pastor recommends it, this other or rather these others because they represent certain devotions or works like the League, Extension, The Missionary. Is it time to have "The Catholic Literary Digest"? I have tried to get people to take AMERICA, the *Ave Maria*, and others, but with very little success. I am glad that the Catholic Press is prayed for by the League this month; it should be prayed for by Catholics every day, for it has a work to do without the Church as well as within it, and those who pray for it will support it and thus help it in all its work.

Cumberland, Md.

W. E. WALSH.

Catholic Dailies in Belgium

To the Editor of AMERICA:

There is an evident mistake in your issue of October 3, p. 615: "Belgium, with its splendid Catholic spirit, has four Catholic dailies." On a moment's reflection I can recall at least fourteen Catholic dailies: five in Brussels, three in Antwerp, three in Ghent, one in Bruges, one in Liège, one in Namur. And I think there are more. This bears out all the more strongly your contention that "the indifference displayed by American Catholics to the project, revived periodically, of an American Catholic daily, . . . presents a sad contrast to the activity displayed by Catholics in Belgium and Germany."

Moline, Ill.

C.

A M E R I C A

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, OCTOBER 24, 1914.

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Calumniating Women

Who is responsible for the anti-Catholic war news that is making its way to the front pages of our newspapers? Some weeks ago, Catholics were shocked to learn that in an official communication from the Kaiser to the President of the United States, complaint had been made that Belgian Catholic priests had been guilty of "outrages against wounded soldiers and defenceless doctors and nurses." Anti-Catholic agitators in this country immediately seized upon the occasion, and it need not be said that the story lost nothing in the retelling. German investigation has proved the utter falsehood of the accusation, and it has been officially withdrawn. The secular press, which widely circulated this falsehood can hardly be counted upon to give its withdrawal equal publicity. Up to the present, the New York *Evening Post* alone has been brave enough to notice the charge and its withdrawal, editorially. And now we are asked to believe that the Sisters attached to the German Hospital Corps, have been gouging out the eyes of disabled soldiers, and of murdering by means of anesthetics, the wounded left on the field of battle.

That this is an untruth prompted not even by the excesses of pseudo-patriotism, but by diabolical hatred, is obvious enough. A line or two of weak refutation will soon find its way to the darkened inner pages of the daily press. But who is going to read a refutation? Written, weeks later perhaps, it either escapes notice, or in the minds of non-Catholic readers with an anti-Catholic bias, it creates the impression that, since the Catholic Church is continually on the defensive against all manner of vile charges, there must be something in the view that she is an enemy of the human race. This is precisely the effect intended, and usually secured, by the rascals back of the anti-Catholic campaign. Lie, lie bravely, and directly a refutation makes its appearance, lie again about something else.

War is horrible enough in its mildest aspects. Shall we, here in peaceful America, allow ourselves to do anything which may make it worse? At this very moment, there are ministering angels on the bloody fields of France and Belgium, religious women of whom our crime-sodden world is not worthy, the tenderly nurtured daughters of loving homes, who for God's love and the solacing of their suffering brothers and sisters, have renounced home and comfort and human affection, with all that, from a worldly point of view, might make a woman happy. The story of the heroic deeds of the Sisters, done in the face of flaming cannon and the rack of bursting shell, on the bloodiest battlefields of Europe and America, makes the veriest pagan thank whatever Power there be, that for all our vileness, human nature in the best of us can rise to a height of self-forgetting love that is above sublimity. The man who can deliberately calumniate any woman deserves contempt too deep for description. The skulking civilian who, safe at his desk, far from the noise of cannon, calumniates gentle, self-effacing Sisters who not only hold up white hands in prayer for the world's salvation, but at peril of their lives, leave their quiet homes for the battlefield that war may be a little less like sheer brutality, writes himself down as an abnormal creature who in some mysterious way has slipped into the world without a mother. The newspaper, which for the sake of a few coins cajoled from the pockets of sensation-lovers, gives wide and colored utterance to these vile calumnies, is equally despicable.

Meanwhile, we ask our Catholic organizations to seek the answer to two questions: First, who is responsible for the original forging of these wretched calumnies of our heroic hospital Sisters? Second, what power induces our daily papers to print and circulate them? The answers found, let Catholics *act*. Refutation does little or nothing to efface the stain produced by these outrageous stories. Let our Catholics see to it, that these outpourings of European and American anti-Catholic bigots, find no place in the pages of a paper which appeals to American readers for support.

Monkeys and Mortals

A monkey, so a New York newspaper states, recently departed this life. It is a fate common not only to monkeys but to mortal men also. This particular monkey, however, was connected, not by nature but by happy circumstances, with a family of exceptional social standing, and so he went down to the grave honored, and the daily press carried the news to an admiring populace. The advantage is to the monkey; for had he been a man the chances are that his demise would never have got as far even as the doorstep of a newspaper office. The body of the dead pet was placed in a casket, and lovingly borne in an automobile to New Jersey, where it now rests in a grave over which there are carnations, roses and other

flowers; while a tombstone, as yet uninscribed, marks the spot, and the sad winds of autumn moan a requiem through the branches of the sombre pine trees. It may even be that his little spirit has joined Nick, the dog from Kentucky, and the rose-scented arm-chair from Boston, in that spirit world, where, so we are told, this piece of furniture was last located.

There is, of course, no comparison between a monkey and a mortal man; unless it be that many a monkey fares sumptuously every day while many a mortal starves. But the obvious lesson is that as the number of pet monkeys, pet pigs, pet cats, pet dogs and other beasts that perish, increases among any people of intelligence, so also the number of little human babies with immortal souls markedly decreases. And homes, wherein might be heard the patter of tiny feet and the merry piping of childish voices, echo with the bark, or the purr, or the grunt of some creature or other possessing neither reason nor will.

Meanwhile, we take leave of the hill in New Jersey, where the pine trees lament in the sighing breeze, and the sweet fragrance of carnations, roses and other flowers scents the air, and give, perhaps, a passing thought to those fields in far-off Europe where the steam of blood pollutes the air like a noxious cloud, and where the sum of ten cents will purchase an anesthetic for a mortal man, writhing in the agony of battle wounds, when the bearers lay him upon the military operating table.

Bandages or Bon-bons?

Famine is closing in on desolate Belgium. England appeals to the world for help, that her orphaned children may not be forced from their asylums into the street. The peasantry of France, inured to toil and privation, await with anxiety the coming of a bitter winter. Fathers and husbands, sons and brothers, the bread-winners, lie in the trenches. And in the homes they have left behind, there is dread, and the sound of weeping, wan little faces, and the plaintive voices of children who ask in vain for bread. The world is drenched in a rain of blood and tears. Rachel who will not be comforted, lives again in the mothers of Europe.

Frenchmen or Englishmen, Belgians or Germans, they are all our brothers, children of God, redeemed in the blood of His Son. What can you do, what can all of us do, we whom God has mercifully spared? We can pray for those who will not, can not, pray for themselves. We can ask our Father in heaven to wrap in the mantle of His infinite love, the almost countless souls which, in these dark Autumn days of the world, are rudely torn from life by war's unsparing blast. In our own hearts, we can foster a deeper love of God, that from its depths may spring a peace-giving love of all men, a love that is constant, a love that is catholic. Last of all, as proof that our love is real, we can give of our means, in measure pressed down and overflowing, in His Name, to the in-

nocent victims from whom famine may soon withhold the broken crusts of the poor.

But let us give with a generosity guided by wisdom. We have been asked to send a "Santa Claus" ship to the children of Europe. "No real Christmas without toys, oranges, candies and nuts," we are told. "What will Christmas be for the war kiddies whose fathers are fighting far away from home?" For the gentle, mother-like spirit, awakened to sympathy by the grief of a child, who in his broken toy sees all his world in ruins, we have nothing but the truest respect. But in the present circumstances, we can not praise its wisdom. To-day, there are little children in the Protectories of England, France and Belgium, who in default of speedy aid, will shortly lack a roof over their heads. The hospital Sisters and the Red Cross Associates, report a shortage in medicines, in surgical appliances, even in suitable bandages. Plague now knocks at the gates of Austria. By the time these lines are read, famine and disease may be leading the masque of death across the broad stage of Europe.

It is to our credit that our wishes are more generous than our resources. But when children ask for food, it is not kindness to give them a diverting toy. When their fathers and brothers lie with wounds unstanched on the rude cots of a military hospital, let us buy bandages, not bon-bons. The empty Christmas stockings of the little ones of Europe, lend an added pathos to the story of the grim toll of war. Would that we might fill them, and for every desolate home in Europe, dress a Christmas tree, and bring father and brother home to light the candles, and make merry, as they did one short year ago, in the laughter of happy children. But we can not. Our slender funds must buy necessities. To employ them in the purchase of toys and bon-bons for the children would be folly; a lovable sort of folly, it is true, but none the less unwise.

Bombs and Churches

Peaceful, God-fearing citizens of New York have been shocked beyond measure by the explosion of a bomb in one of the metropolitan churches. As usual, the incident has called forth expressions of opinion from many sides. The I. W. W. has spoken with unusual vigor and frankness. The placing of the bombs is endorsed; regrets are expressed over the failure to do serious damage; more deadly instruments of destruction are promised on future occasions; temples of superstition must come down, and so on.

This last expression suggests both the reason of the crime and a solution of the problem out of which the offence grew. The reason is godlessness, utter, absolute godlessness, with all the swaggering, unholy disrespect for authority that it usually implies. Those bombs were set not simply to destroy churches. That was an accident in the plan. Their purpose was a stroke at God, who, in anarchy's eye, is an incubus, in that He im-

poses upon society bonds which hold the commonwealth together, in the form and with the purpose of a corporate body working unto good. This church and that church are not the objects of hatred. God, law, order, these are anathema. The protest is against God and all that He ordains. The destruction contemplated is to reach beyond fabrics and lives of individuals to society itself, and further, if possible.

In view of this the means discussed for solving the problem are childish to say the least. Police and statutes are powerless before it. Leprosy is not cured by a lotion. This plague is leprosy, the leprosy of unfaith with its attendant rebellion of soul against all restraint, however slight and reasonable. The cure is godliness, faith in God and obedience to Him. That this will come soon is not evident. Millions of Americans are far from such a state of soul. They do not want it for themselves nor for their children. Even did they want it, many of them would be afraid to say so. They would lack the courage to profess belief in God and to demand that their children be trained in His ways. Yet until this is done bombs and death and wreckage may be expected.

When shall it be done? Perhaps when a just man dies once again for the people, a violent death at the hand of the rabble.

A Masonic Program

The part played by Masonry in the persecution of the Church in Mexico, as previously in Portugal and France, is a fact well established. That all these actions were apparently but the execution of a complete program formally drawn up for all the Latin-American countries may not be so well known. The expulsion of religious Orders, the attacks upon the confessional and the Sacraments, the enforced secularization of the schools and similar measures intended to prepare for the final and complete destruction of the Catholic Church are all definite Masonic ordinations enjoined upon the brotherhood. Political agitation is to be carried on everywhere for this purpose. Those not willing to conform to this spirit of anti-Christianity, which is the ultimate expression of Masonic principles, shall be "liable to the most severe penalties of the Masonic law." Such are the regulations drawn up in the resolutions of the first General Congress of Latin-American Masonry, held at Buenos Aires in 1906. From the publication of the Central Verein, "Freemasonry and Christianity," we quote the following extracts originally taken from the tenth number of the Masonic journal of Caracas:

RESOLUTIONS.

5. Latin-American Masonry shall combat by every means in its power the clerical propaganda and the establishment and development of religious congregations, combining efforts to secure their expulsion from these countries. To effect this: (a) Freemasons shall not have their children educated in colleges managed by religious bodies. (b) Free-

masons shall use *their influence* to dissuade their wives and prohibit their children from going to confession to a priest. (c) Freemasons shall *not* contribute in any way to the support of the religious bodies and their chapels.

6. Freemasons shall strive to enlist members of political parties who may defend their ideals and undertake to vote for the separation of Church and State, the expulsion of the religious congregations, civil inquiry, civil marriage and divorce, purely secular education, lay nurses in the hospitals, the suppression of the military chaplains, and other clerical laws.

7. Every Mason shall be bound to act in the profane world in accordance with the principles of Freemasonry; those who violate this code of honor being liable to the most severe penalties of the Masonic law.

10. Freemasonry shall strive to secure the withdrawal from the Vatican of the representatives of Governments, these not acknowledging the Papacy as an international power.

Throughout all the Latin-American countries this work has been systematically carried out. Beginning with the attempt to withdraw the wives and children of the brotherhood from the Church, Masonry ultimately contemplates depriving the Church of influence in schools, in the army, in hospitals and in institutions of every kind, finally wrecking its very altars when the time shall be ripe for universal proscription. This plan has been carried far forward in France, where even now the Catholic clergy, though called to the firing line of the army, are not officially acknowledged in their priestly capacity. The program was executed in Portugal, and now the last stages of its fulfilment are witnessed in Mexico amid scenes of horrid, unspeakable carnage, lust, ribaldry and blasphemy. Honorable fair-minded Americans should give these facts thought and judge of the beneficence of an organization whose principles lead to such excesses.

A Voracious Monster

Newspaper head-lines and the price-tags in bargain sales, being largely prompted by the pressing need of the immediate disposal of surplus goods, are not generally considered to be oversensitive in using words in their exact meaning. In the lexicon of advertising you do not find the word, "falsehood." You find "quick returns, efficiency, thoroughness, unblemished superlativeness," and the like. Advertising is the fabulous dragon of the day demanding its continual tribute of victims. Such trifles as grammar and truth have long since gone down its capacious maw, and its rapacity is whetted for daintier food.

Many of our distinguished modern writers can now be hired at so much a word to write up anything from a baby's sock to an old man's shroud. You pick up an attractively bound book, entitled the Passing of Time, and written by the well-known editor of the Pharisee. Having been acquainted with the author's previous works, you settle back for an enjoyable hour. You do not at first detect the deception, but before the end you find you have been decoyed into reading an advertisement for a

Dollar Watch. Your favorite artist, too, the creator of the Fishson Young Man, has now a permanent occupation sketching all kinds and conditions of people in Alltheimer's Clothes. No office or position or eminence is secure from the power of advertising. If you are an actor you are using Somebody's toilet articles; if an actress, you are wearing Somebody's hats; if you are a baseball player, you are getting a constant supply of tobacco because you always use the Worst Weed Brand. College professors draw a handsome salary and give lucrative positions to the rest of their families, all engaged in the publicity department of great railroads.

If literature, art, professorial honor, truth, honesty, decency have been swept away by advertising, who will be the next victim? The man seated beside you at table may seem to you perfectly innocent when he praises the hostess' relish, but be careful or you will find that he has a catalog of the other fifty-eight varieties in his inside pocket. Why should friendship and hospitality be more sacred than conscience and self-respect?

Had Advertising been in existence in Homer's time, he never would have begged his bread in seven cities. The Smyrna Fig Co. would have acquired exclusive control of his verse to "limn in mellifluous lines the succulent fig-tree of Smyrna."

We should have had later on such startling announcements as these: "This statue for the Tiber River Food Co., displaying muscular development due to its cereals, comes from the studio of Michelangelo Buonarrotti." "This canvas, picturing the 1516 model of an ox-cart, was done by the special artist of the Florence Car Co., Antonio Allegri di Correggio." "The Leeds Incubator Mfr. has the pleasure of announcing that the famous historian, essayist and writer of the Lays of Ancient Rome, T. Babington Macaulay, has consented to write entirely for this company's products. Mr. Macaulay will contribute a lay for every incubator."

The unregenerate individual, Advertising, must have the gospel preached to him. He must be converted. Advertising religion is a recent rallying cry. It is well. Make advertising the ally, not the master of religion. Let the lion lie down beside the lamb. If writers, artists, professors, preachers cry out that they must yield to the imperious demands of advertising, because they say, "We must live," religion should assert with a divine imperiousness that such extraordinary demands are not to be acceded to, because religion will reply: "That it is appointed for all men to die; that the necessities of life are not superior to the necessity of God's law; that if Christ advised friendship with the mammon of iniquity, we, too, ought and can make 'advertising our servants, not our tyrants.'"

In this way an instrument which, like all creatures, was intended to promote virtue, can be turned from ways that are often evil, to do honor to Christ who is Lord, not of man alone, but of all their thoughts and acts, even of "Advertising."

LITERATURE

The Catholic Note in Contemporary Poetry*

II.

ALICE MEYNELL.

A poet, obviously, is a poet, albeit he has been called worse names and better according to the sweet or sour temper of his critics! None the less, and other things being equal, we, in our faithful egotism, believe he will be a better poet when inspired by Catholic ideals. And this for a very simple reason: because his ideals become then larger than himself—older, clearer, more divine and more human, too, than the experience of one lifetime could possibly formulate. It is a priceless privilege for any one to share in the *communion of saints*: but to the artist, the poet, it brings a quite peculiar grace, a sort of sweet, "uncovenanted mercy" bearing fragrance for this world as well as the next. That is what we mean by the Catholic note, the Catholic consciousness, in poetry: a mystical thing, yet definite enough to be easily recognized and as easily missed.

A few weeks back we were considering, very briefly, the presence of this Catholic note in some non-Catholic choristers of to-day, the *voices from without*, as we called them. There could scarcely have been a more subtle compliment to the voices *within*! All ideals are infectious; and the Catholic note does not permeate the life or the literature about us save when it sweeps through its own sanctuaries with quite authentic and compelling harmonies.

That there has been a real renaissance of English Catholic literature, beginning with the Oxford Movement, is a fact scarcely open to controversy. It has given us some superb prose and some supreme poetry. From the first, indeed, its laureates were notable: the Oratorian poets, Newman and Faber; the Jesuit Father Hopkins, most intricate, most abstinent and most highly original of minor poets; Aubrey de Vere; and the mystical philosopher, Coventry Patmore. Then came the curious, somewhat exotic "renaissance of the 90's," with Francis Thompson, Lionel Johnson, "Michael Field," the frail, fine Dowson and, on our own side of the waters, John Banister Tabb, as conspicuous standard-bearers. All of these have gone from us now: an enormous loss to any singing body, a loss that might well prove crippling for half a century. And yet, the Catholic note is still potent enough to vibrate even *without* the Gates!

Nine out of ten critics, if asked to name offhand the three foremost women poets of to-day, would agree upon Alice Meynell, Katharine Tynan Hinkson and Louise Imogen Guiney, one English, one Irish and one American, but all, significantly enough, Catholic! What fact could be more hopeful for the best of feminism, what more indicative of the eternal fitness of things? For poetry is perhaps the one public field from which woman has never, since the days of the Hebrew Miriam and the Greek Sappho, been excluded. Another really delightful point about the present trio is their dissimilarity. Any study of them must become a study in sympathetic contrasts; for, in her certain and separate ideals, each of the three would seem to show forth not merely the "infinite variety" of woman (a thing to which the world has, presumably, gotten used!) but the greater and richer variety of Catholic faith.

From the first, from the early days when Ruskin pronounced some of her youthful lines the "finest things he had seen or felt" in modern verse, Alice Meynell has been a *poet's poet*. Only last year we discovered that the public, the *people who read poetry*, had come to her. That was, of course, when her name was so forcefully urged by English men of letters, and by liter-

*The second of a series of literary papers by the author of "The Poet's Chantry."

ary journals without any distinction of creed, for the post of Poet Laureate. The time was not yet ripe, it seems. But none of us will soon forget that when *T. P.'s Weekly* whimsically undertook to find out by ballot whom English readers really wanted for the minstrel poet, Kipling came first in the list, Dr. Robert Bridges eighth, and lo! Alice Meynell second, with some five thousand, five hundred and ninety-eight votes.

This was all the more astounding when one remembered the exceeding reticence of Mrs. Meynell's muse. She has written very little as quantity goes: the collected poems, published last year, covered scarcely a hundred and twenty pages. All along she has been occupied with a delicate and complex psychology, all along she has used a music intentionally quiet and subtle in its suggested emotion. Indeed, by her refusal to see the obvious, by her scorn of rhetoric, sentimentality and popular fireworks of any kind, Alice Meynell has once for all contradicted the banal charges ordinarily (and not without some ancient justice) brought against women poets!

She has contradicted other things as well. Alice Thompson, born in England, but educated largely on the Continent, came to the Church as an early convert. Early, too, she came to marriage with Wilfrid Meynell; and one remembers among other achievements of her life those three sons and four daughters bearing the melodious names of Everard, Sebastian, Francis, Monica, Viola, Sylvia and Olivia. Her friendships, too, have been an achievement: the Uranian intimacy of Patmore, of George Meredith and, as all the world knows to its gain, the heartwhole homage and devotion of Francis Thompson. Should one not expect from so "liberal" a life (the word is Mrs. Meynell's own) songs of fulness and consummation? Yet her richest theme has been, from the first, *renunciation*.

Perhaps the first conspicuous instance of this *leit-motif* was in "San Lorenzo's Mother," one of Mrs. Meynell's early poems and one of the last to be forgotten. There it was the renouncement of the mother: in other lines we find voiced the voluntary abdications of the poet, and the unending holocausts of the priest. Nearly all of her love poetry is a poetry of denial: best remembered, perhaps, will be those two tremendous fragments, "After a Parting" and "Renouncement"—poems both of the very white heat of passion, that white heat which, as de Vere once observed, "to colder natures appears but snow." Renouncement could be carried but one step higher; and this, too, Alice Meynell has done in that late and mystical lyric of God's sacred *nay*, "Why Wilt Thou Chide."

It can not be said that any large body of Mrs. Meynell's verse is strictly devotional in character. Yet she has touched no subject without the illuminative insight of high spirituality. And no subject has she touched more nobly (nor more reticently) than womanhood. If it be woman in public life, she thinks instinctively of the "sacred, young, provincial nun," Catherine of Siena. If it be the merely personal ideal, she sings with a penetrating and inspiring music of that high-souled, free-footed "Shepherdess" "who keeps her soul" so well in dark and light, in valley and on hilltop. So, too, with the poems of her Nature brooding—things observed at once delicately and definitely, as an artist in color might observe. "Spring on the Alban Hills" is well worth quoting; so is the "Daisy" sonnet, with its perfect ending:

O daisy mine, what will it be to look
From God's side even on such a simple thing?

But since we are considering Mrs. Meynell's poems chiefly, this time, for their Catholic note, we must practise her own "renouncement," pressing on to such sacramental pieces as "The Unknown God" or "General Communion"; or to that wonderful quatrain which has contrived to crystallize whole tomes of devotion, "Via, et Veritas, et Vita":

"You never attained to Him?" "If to attain
Be to abide, then that may be,"
"Endless the way, followed with how much pain!"
"The way was He."

"Christ in the Universe" is one of the most daring, one of the most Catholic, even one of the most theological poems attempted by any recent writer. It deals with no less a problem than the salvation of worlds other than our own. Yet who can doubt the poignant success of it, both devotionally and artistically? The "terrible, shamefast, frightened, whispered, sweet, heart-shattering secret" of the Incarnation is first dwelt upon, and that one forsaken Palestinian grave which remains chief treasure of our "ambiguous earth." Then, the stupendous question of God's possible dealings with the other planets, the Christ-pilgrimage throughout the universe! The theme, of course, is purely hypothetical, but big in suggestion: and its conclusion bears no disappointment:

O, be prepared, my soul!
To read the inconceivable, to scan
The million forms of God those stars unroll
When, in our turn, we show to them a Man.

Truly, one breathes rare ether when one walks with Alice Meynell. The largeness and yet the clearness of her thought are memorable, the rightness and finality of her judgment, when judgment is given! and always, the *unique viewpoint*. Consider, as a final instance, the amazing yet unstrained freshness of this Christmas poem:

"UNTO US A SON IS GIVEN."

Given, not lent,
And not withdrawn—once sent,
This Infant of mankind, this One,
Is still the little welcome Son.

New every year,
New born and newly dear,
He comes with tidings and a song,
The ages long, the ages long;

Even as the cold,
Keen winter grows not old,
As childhood is so fresh, foreseen,
And spring in the familiar green.

Sudden as sweet
Come the expected feet.
All joy is young, and new all art,
And He, too, Whom we have by heart.

Even such is the Catholic note in Alice Meynell's poetry.

KATHERINE BRÉGY.

REVIEWS

Reunion All Round; or, Jael's Hammer laid aside, and the Milk of Human Kindness beaten up into Butter and ferv'd in a lordly Duff. By the AUTHOR of "*Absolute and Abitofhell*." London: The Society of SS. Peter & Paul. New York: 37 E. 28th St. \$0.18.

It is an open secret that the writer of this brilliant skit is the Rev. R. A. Knox, son of the Protestant Bishop of Manchester. Mr. Knox had already acquired a literary reputation as the author of "Some Loose Stones," which was presented as a counterblast to "Foundations," a book that figured largely in the Kikuyu affair on account of its extreme modernistic teachings.

Written in the style of Swift, without his coarseness, and with a running flavor of Rabelais, "Reunion All Round" is a satirical knock at the comprehensiveness of the Church of England. The pith and marrow of it will afford endless delectation to certain High Anglicans and such Catholics as were formerly Anglicans, or are familiar with that phenomenon known as "the mind of the Church of England." What could be more exquisite than the following proposal to admit Mahometans to the communion of the Church of England without at the same time giving offence to the Atheists:

Would it not be well to introduce the Muezzin into our Church-towers, and at the same Time to fee to it that his Announcement was both left provocative (to Atheists), and more appropriate; that he should either shout out, *The early Bird catches the Worm*, or, if he were musical, even intone to some simple Anglican Chant the words:

Early to bed, and early to rise,
Makes a Man healthy, wealthy, and wife?

A place is to be found for "the Idolaters, especially Papists", and even the Pope himself would be allowed to take rank as a retired Missionary Bishop! Finally, the writer declares that:

It shall go hard but within a century at most we shall make the *Church of England* true to her Catholic Vocation, which is, plainly, to include within her Borders every possible Shade of Belief, *Quod umquam, quod usquam, quod ab ullis*.

Nothing short of heroic virtue or invincible ignorance can constrain Mr. Knox, and those who think with him, to risk their eternal welfare by clinging to a religious system which he thus flays so unmercifully. Incidentally, the brochure is a typographical gem.

H. C. W.

Daniel Webster. By FREDERICK A. OGG. Philadelphia: George W. Jacobs & Co. \$1.25.

The latest contribution to the "American Crisis Biography" series is a book that is well worth while. Nothing of importance has been omitted in these pages that portray the real Webster. It is a well-balanced account of a life that will always be of telling interest to the student of American history. The personal characteristics of the man start out at you from almost every chapter, and still there is no useless disquisition on the qualities that may or may not have been the character-elements of the great statesman. The activities that filled a very busy lifetime during a most important and critical period of our country's history, tell louder than words of the character of the Massachusetts Senator. Then, too, Webster's views on the questions of his day, his attitude toward political policies, his judgment of the great men of that very interesting period, whether friends or antagonists, are put before the reader in the words of Webster himself, as found in his letters and speeches. As one of our greatest public men Webster will always appeal to Americans. And it is especially as a public man that Professor Ogg has treated the subject of his biography. Yet he is by no means timorous about giving an estimate of Webster's character. Whether we agree with him or not in that estimate, at least it wins our confidence in the writer to meet with straightforward opinions. For instance, toward the end of the book, when the author comes to balance the faults and virtues of Webster in the scale of his individual judgment, he says:

Daniel Webster was not a paragon of virtues. He had faults, some of which were not only serious, but inexcusable.

By his failure to keep under restraint the ambition which burned within him to attain the presidency, he permitted his later years to be made feverish and unhappy, and his usefulness to his generation to be impaired.

With Henry Cabot Lodge the author holds that the orator's moral vigor was not equal to his intellectual force. To Webster's intellectual power his biographer pays worthy tribute, placing

him above Clay and Calhoun in his own generation, and owning him second to none among the great figures in our history.

G. C. T.

Lichens from the Temple. By ROBERT RESTALRIG LOGAN. New York: G. P. Putnam's Sons.

Songs toward the Sunlight. By HANFORD CHASE JUDSON. New York: Stewart & Co. \$1.50.

Lyric poetry is the unbosoming and the unbarring of the poet's soul, when every curve and corner and crevice lie revealed before us. Therefore is it always an interesting and profitable employment, no matter how little or much the poetry be worth artistically, to take advantage of the door thus opened and peer into the inner sanctuary of a human heart, to learn what gods are there adored, what the prayers are that rise therefrom.

The temple of poesy from which Mr. Logan has brought us these lichens reveals itself a temple of doubt and near pessimism. To live for him, he tells us, is an effort; to die is a chance.

Toward the supernatural world in vain we cry,
In vain our hands extend;
From that blue ribbon we call the sky,
Dead leaves alone descend.

Thus ends the very first poem of his book which begins then its round of sorrowful mysteries; in his "Good Dog Guy" threnody he would have us think a dog's demise to be well nigh as worthy of tears as is a man's passing, for even dogs "share the elemental fire"; and men are not worth much as a rule.

These lichens have some "cosmic dust" clinging to them, and the twilight gray of agnosticism is shadowed through them, yet they are fair in form and fresh to the eye. The author's striking phraseology and quotable verses deserve to carry a better message.

Mr. Judson's soul is sunlit and cheery, and his poems are real and human. From factory window or in Broadway's glare some spot of brightness and joy is shining for him. He discerns the beauty in the face of man or in the many-faced fields of earth and sky. He glows with American optimism, with the love of action and the jostle of street crowds, and he thrills to the touch of the heroic in any mould it may chance to be cast. The story of Père Jogues the author tells with sympathy that falls off slightly, however, from complete understanding, and ends his ballad with a description of Auriesville:

And there I stood one autumn day,
Watching the pilgrims kneel to pray.
Though many were of lighter mind,
Yet some devoutly seemed to find
Before the shrine increase of power.
I watched. I did not bend the knee;
Yet something in the place and hour
Loaned man a greater dignity.

The poems are smooth and simple and bring us into contact with a thoughtful and pleasing soul. The volume's price is rather high.

J. P. M.

Researches into Chinese Superstitions. By HENRY DORÉ, S.J. Translated from the French with notes, historical and explanatory, by M. KENNELLY, S.J. Shanghai: Tussewei Printing Press. London: Kegan, Paul & Co. \$2.50.

The scholarly work of Father Doré is the first volume of the well-known series "Variétés Sinologiques" or Miscellanies on China, published by the Jesuit Fathers of the Shanghai Mission. Four other volumes have been completed and are being done into English.

The author's labors and travels as a missionary for over twenty years in the provinces of Kiangsu and Nganhwei, have given him unusual opportunities of closely studying the multifarious and rather picturesque superstitions of the Chinese. In the quaint old inland towns and secluded villages, and in the unfrequented monasteries and temples not yet blighted by foreign sophistica-

tion, he has learned to know the superstitions of the people in all their native vigor. He has given us a very faithful reproduction with vividness of color and detail that makes this volume not only instructive, but very entertaining reading. To his own painstaking personal researches Father Doré has added the result of careful study of, and comparison with such standard Sinologists as Doolittle, Beal, Hackman and de Groot.

The valuable albums of the Jesuit Library in Sicawei have yielded their rich store of pictures of gods and goddesses, genii and mythical heroes to complete and embellish the text.

The work is, without doubt, a valuable addition to the study of "Comparative Religions." Although scientifically critical throughout, the book is written in a style that makes it intelligible for the general reading public. Father Kennelly, one of AMERICA's frequent contributors, has done his colleague's work into very readable English.

P. G. R.

A Far Journey. By ABRAHAM MITRIE RIBBANY. With Illustrations. Boston: Houghton, Mifflin Co. \$1.75.

"A Far Journey" indeed and a sad one, too, though the author does not see its pathos. For as a boy in Syria he was a devout member of the "Holy Apostolic Greek Orthodox Church," so many of its tenets are those of Catholicism, but now he is the pastor of the "Church of the Disciples," which was founded in Boston seventy-two years ago by James Freeman Clark, a Unitarian of the Unitarians. Mr. Ribbany tells us how he lost one after another the Catholic truths preached to his Antiochean ancestors, perhaps by St. Peter himself. With some of these tenets the author found it hard to part. His Church's beautiful ritual appealed to him strongly, he still recalls with "grateful appreciation" the solemn Masses at which he assisted and confesses:

I felt especially predisposed to set my face against Protestantism when it taught me to give up adoring (*sic*) the Virgin Mary, the "Mother of God."

But the Presbyterian mission schools ensnared the poor little Syrian boy and gave him the "open Bible" and "religious freedom" in return for the faith of his forefathers. At the age of twenty Mr. Ribbany landed in New York with nine cents in his pocket, and after many hardships made a course at the Ohio Wesleyan University, and became the pastor of a Congregational church at Morenci, Mich. Charged with departing from "sound doctrine" he resigned his pulpit and then drifted further and further away from Christianity till finally he was considered "advanced" enough to preach to the Boston "Disciples." The author regards his "Far Journey" as a triumphal march from darkness and bondage to freedom and light. Therein lies the pathos of the book to the Catholic reader.

W. D.

The College Course and the Preparation for Life. By ALBERT PARKER FITCH. Boston and New York: Houghton, Mifflin Company. \$1.25.

This book comprises a series of informal talks delivered to the undergraduates of Williams College by the President of the Faculty of Andover Theological Seminary. In itself, the book is utterly without importance. Its philosophy is crudely idealistic, its theology, a collection of modernistic tags. But a melancholy interest attaches itself to these talks, when one reflects that they mirror the weak and beggarly elements, which are presented to non-Catholic colleges as Christianity. One no longer wonders why Christianity is dead in many of these institutions.

Mr. Fitch's valiant defense of the intellectual claims of Christianity fizzles out in a weak appeal, that since no one can prove anything under any circumstances, why not make believe that Christianity may be just as true as atheism?

We believe in the validity of human knowledge, pleads this modern Athanasius, but the belief is a pure assumption. We can not prove it. We just trust that things are as

they appear to be. . . . Now the same thing is true in the realm of religion. . . . The only thing that Christianity asks of you is this: since you have got to live by faith anyway, it asks you to have faith in its view of the world. We can not prove that view, neither can our opponents prove theirs. Belief in the Christian God is a leap in the dark.

The Athanasian, the Nicene and the Apostles' Creed, "do appear to us to be extraordinarily able . . . yet, of course, they are mistaken; and, of course, they are deficient in part; for they come from somewhere about the third century, and we are the children of the twentieth century." The twentieth century is happy in possessing a scholar who can sweep away three venerable creeds, with two lightly uttered "of courses." But what ineffable silliness can be found between the covers of books, even when written by Heads of Theological Faculties, is illustrated when Mr. Fitch sets down "the only tenable theory" of scriptural inspiration.

I know the Bible is inspired, not because God dictated it, not because miracles or predictions are found in it, not because it is or has ever been inerrant; but because it inspires me. Being an inspiring book, of course, it is inspired.

Religion, according to the learned President, is the development of an instinct "which, together with the desire for food and clothes, and the sex-hunger, is one of the three fundamental motor-impulses of the race." If in the course of these dull and shallow pages, there is even an attempt to explain, still less to defend, the truth of Christ's divinity or of Christ's definite teaching, diligent search fails to reveal it. The President of the Faculty of the Andover Theological Seminary has given us, not a defense, but a caricature of Christianity. The book is a striking proof of the decay of Christianity in many Protestant theological centres, and of the irreligious influences to which Catholic students in non-Catholic colleges are exposed.

P. L. B.

Historical Records and Studies. Edited by CHARLES GEORGE HERBERMANN, LL.D. Vol. VII, June, 1914. New York: The United States Catholic Historical Society.

This is the sixteenth volume of "Records and Studies" that the Catholic Historical Society has published since January, 1899. Each one has been a substantial and scholarly addition to the general collection of the Catholic historical data of the United States, and the whole set is an accomplishment not surpassed by the work of any of the secular historical societies so much wealthier in resources and stronger in membership. This result is due, in large measure, to the zeal and unselfish sacrifice of the president of the society, Dr. Charles G. Herbermann, who has devoted his valuable time to the gathering together and editing of the many papers that fill the attractive volumes of the series. In the present one he contributes the opening chapters on "The Sulpicians in the United States," a history, drawn from new and authoritative sources, that promises a very important survey of the work of the Congregation which had so much to do with the early organization of the Church in the United States. Another article from his pen deals with the question "Was Columbus a Spaniard and a Jew?" Readers of AMERICA will be specially interested in two contributions, "Le Moyne D'Iberville," by Rev. T. J. Campbell, S.J., and "A Catholic University and Its Founders," by Rev. M. J. O'Connor, S.J. In the first Father Campbell tells the story of one of the most famous of the Canadian pioneers and explorers, and in the other Father O'Connor details Catholic progress in one of the Middle Western States and the founding, at Omaha, Neb., through the generosity of John and Edward Creighton, of the splendid free Catholic university that now bears their name. Other historical papers included in the volume are: "St. Mary's College, Wilmington, Delaware," Rt. Rev. Henry A. Brann, D.D.; "Pierre D'Ailly and the Discovery of America," Canon Louis Salembier; "Holy Trinity Parish, Boston," Paul H. Linehan; "The San Blas Indians," Rev. Henry C. Pouget; "Fra Junipero Serra and the California Mis-

sions," Ann Judge; "A Village Churchyard," Thomas F. Meehan, and "Results of My Cartographical Investigations," Rev. Joseph Fischer, S.J. There are a number of illustrations adding to the interest and value of the text. I. F. M.

Indian Days of the Long Ago. By EDWARD S. CURTIS. Yonkers, N. Y.: World Book Co. Price, \$1.00.

The North American Indian is well-nigh gone from among us. The fascination and pathos of his story will never go. Child of sky and earth and winds, wild with the wildness of the untrammelled forest, simple as those ever are whose life lessons are conned from nature's text-book, drawing from uninterrupted communion with nature strange myths and stranger creeds, the Indian has a charm for us that does not die with his dying race. "Indian Days of the Long Ago" repictures for us the redman in his native haunts and rugged ways. The picture is frankly ideal. Under the author's touch we forget much that we would fain forget of the darker side of Indian life, and the redman stands before us in softer light. The story is of Kukusim, Indian boy and chief-to-be of the Salish, a Rocky Mountain tribe. His story is told from early boyish pranks and pastimes, from rabbit hunt and forest foray to the dread mountain fast which ushers in the dawn of manhood. Classic war-hoop and bloody massacre are conspicuously absent. For this we are grateful. But the book is rich in its fullness of the simple, homely, more helpful, if less bloodthirsty adventures of Indian domestic life, of the exciting deer and buffalo hunt, of stories told in the glow of evening camp-fire. The whole is imaginatively set before us with a literary charm and simplicity, which, while not without its appeal to maturer minds, will especially furnish profitable and entertaining reading to the young. I. W. C.

BOOKS AND AUTHORS

The current number of the *Catholic Mind* contains a luminous study of "New England Thought," by the Rev. Michael J. Mahoney, S.J., an admirable paper on "Calvinism and Our Literature," by Father James J. Daly, who is such a favorite of AMERICA's readers, and a short article on "Pragmatism." Thoughtful Catholics, who wish to trace back to its sources contemporary American thought, will find in this pamphlet abundant food for reflection.

The belated number of the *October Month* is more or less of a war number. The many so-called revelations regarding this war receive attention at the hands of Father Thurston in "War Prognostics and Prophecies"; some of them are dealt with in a summary manner. English Protestant mendicancy, which has tried to make an appeal to the pockets of the unwary on the strength of the war, gets an excellent set-back from the mordant pen of Mr. James Britten. The strongest paper is "Militarismus," an article dealing with the present war and von Bernhardt in particular. This article is not, nor does it pretend to be, strictly neutral; at the same time it questions the most vital elements of Bernhardt's book in a manner that is fair and entirely illuminating. The "Mary's Meadow Papers" form a grateful change from the warlike atmosphere.

The "Wall of Partition," by Florence L. Barclay (G. P. Putnam's Sons, \$1.35) is a healthy and interesting story that approaches at times the level of greatness. The hero is a self-centred person who feeds himself and his publishers on a tragic past, till an accidental peep into the Bible and a graveyard, and a penchant for kindness to birds and widows and other long-suffering mortals, with the reappearance of the very charming heroine of his tragedy, induce a proper humility and, therewith, faith and happiness. The lights and shadows are over strong for the judicious, but as that which they emphasize is good there

is no harm done. "Billy," the best of the male characters, is unfairly cheated of happiness, but in order, we suspect, to save him for another novel. He is worth it.

The Benedictine Fathers of Mt. Angel, Ore., have issued their "St. Joseph's Kalender" for 1915. Besides the usual illustrations, stories and matters of general interest, it contains the naturalization laws of the United States and the questions which are likely to be asked in the examination for citizenship, together with the required responses. Questions and answers are given both in English and German. The "Regensburger Marienkalender" has likewise arrived. It is the fiftieth anniversary of its first appearance and the *Kalendermann* offers his greetings to his readers. He may well, recount with satisfaction the blessings which this messenger of Mary has brought to countless homes through the course of half a century. A calendar is likely to be read and reread by the entire family and its devotional pictures and articles offer many an inspiration and suggest many a lifting of the heart to God. Each of the above calendars is sold at retail for twenty-five cents. The "Marienkalender" is published by Fr. Pustet.

During the conclave of the Cardinals at Rome the Catholics of Germany took the opportunity to present to the members of the Sacred College their "*Memorandum Catholicorum Germanicorum Patribus Purpuratis Eminentissimis. S. R. E. Cardinalibus Anno 1914 humillime oblatum.*" It is issued in a purple cover and contains the signatures of the leading Catholics of the Empire. The object of the memorandum was to present "the truth regarding the causes and origin of the war." As the reason for this step is mentioned the fact that at that time Germany was practically cut off from communication with the rest of the world. "All telegraphic agencies are in the hands of the enemy," says the document, "and are active almost every hour in spreading a great number of false reports concerning the German people and the German Empire." The volume is documented and contains a Latin version of various diplomatic telegrams intended to show how England could have prevented the war between Germany and France if it had desired to do so. The Latin versions of the German White Book and of two speeches, one by the Emperor, the other by the Imperial Chancellor, then follow.

The late Charles Augustus Ward an English "scholar-hermit," who burned to be considered a "literary man," had once induced Carlyle to listen for three hours and a half to the reading of a manuscript and subsequently received from the shrewd Scot some letters of frank criticism which were in part recently published. Carlyle gave this sage advice:

If you resolve to devote yourself to literature, and the questionable enterprise of unfolding whatever gifts may be in you in the shape of more spoken or written words—which, for a young man in earnest with his life, and possessed of real capabilities and opportunities for work in this world, I consider a very questionable enterprise indeed—it is clearly necessary, in the first place, that you instruct yourself, acquire knowledge far and wide, amass experiences, and digest the same into definite results—in short, that you should have attained to some conquest of what at least seems to yourself Wisdom and beautiful Insight, before you attempt uttering yourself with the whole world for audience. You are otherwise (I mean to say, every man is otherwise, for what the special "you" may be in this case is not known to me) in the condition of a man "speaking" without having anything to say. . . . By all means, employ your spare time in seeking knowledge; redeem, if you can, a few hours of every day; read Books, and try to make sure that they are wise Books; consort with wise men, avoid the company of fools; think, reflect, enquire; study earnestly to find some true and noble thing in this world to which you can swear fealty: the day may come when you are really called to speak to your fellow creatures;—but I can tell you, it will be

happier for you if it never come; if whatever nobleness and wisdom are in you can come out in the way of silent work and successful conduct,—appealing to the Eternal Powers (who are good judges and can reward), not the Ephemeral Reviewers, who have no power except in the circulating libraries, and no judgment that is infallible for the guidance of man!

Carlyle then earnestly counselled the practice of "the Silences," of which he writes elsewhere:

Looking round on the noisy inanity of the world, words with little meaning, actions with little worth, one loves to reflect on the great empire of silence. The noble silent men, scattered here and there each in his department; silently thinking, silently working; whom no morning newspaper makes mention of!

Whether or not the three volumes Mr. Ward eventually published were grave violations of the Silences does not appear. But if many of to-day's authors would only lay to heart Carlyle's advice, their books would be fewer in number and higher in quality.

"I can not write the book I want to write," complained a highly successful novelist. "The public wouldn't have it if I wrote it. I have become committed by success to a certain type of story, and even if the public would have it, the publisher wouldn't." Commenting upon his grievance the Boston *Evening Transcript* observes:

The case is not unusual. The comedian always wants to play Hamlet. The painter who has established a reputation for his sheep or cows or ducks is compelled by those who buy his pictures to paint sheep or cows or ducks forever, and any departure from his rule of life means loss of time and money. So also with authors, except the great ones, who can do as they please. Once a man has written a sensational story that has a big "run" he is doomed to the writing of sensational stories until the end. Once he has turned out a popular detective story—well, he must chronicle the doings of "sleuths" and "crooks" till he wearies with exhaustion. It is the fly in his amber that the better thoughts within him, the products of his artistic growth, and his ideals, can not find expression. He is a slave in a galley—a galley of his own making—condemned by insistent forces to do as he has done, and not as he would wish.

But in many such cases, the public, it must be owned, is more deserving of compassion than the author. The unhappy reader whose soul is on the rack until he has devoured the twenty-ninth and latest detective story or medieval romance of his "favorite author" is just as worthy of pity as the helpless writer himself.

The tide is still going out against the higher critics of literature. Gaston Paris is quoted triumphantly by Professor Gilbert Murray in his "Rise of the Great Epic." "The great savant" is cited to uphold the professor's theory of the multiplicity of authorship in Homer. "The Song of Roland," says Gaston Paris, "is not a work composed in one effort at a given moment. The name of the author is Legion." Professor Murray agrees to this great savant and to the divisionists of the *statue* in confirmation of his views about Homer. But alas for the "great savant"! A greater savant in the person of Professor Bédier has now come and upset the conclusions of Gaston Paris. Professor Comfort, summarizing M. Bédier's investigation in the *Dublin Review* for July says:

The significance of this theory can not be mistaken. It is in line with other criticism of our day, which is doing away with the communal origins of poetry and establishing the predominance of the individual in authorship. . . . M. Bédier contends for the artistic unity and the individual authorship of our Roland as an expression of ideals in 1100.

According to M. Bédier, "There is not a single epic form or even a single episode which is localized anywhere in Italy apart from a pilgrim high-road." This statement offers a strange parallel to the "Iliad" which, according to Leaf, was

a struggle for a trade route, and in its Trojan Catalogue followed the trade routes. "The *Æneid*" also is said to "follow a chain of temples where travelers used to stop to adore Aphrodite" and Bérard has endeavored to show that the "Odyssey" is reminiscent of Phœnician traveling. The spade of the excavator has destroyed Wolf's test of early civilization. The contradictory conclusions, arising from the various intrinsic tests, have robbed them of all validity, and now M. Bédier does permanent injury to Wolf's other extrinsic test of primitive epic, moulded by the people out of ballads. The artistic faith of poets and literary critics in general is justified. Homer is one and inseparable.

Here are three little devotional works Benziger Brothers publish: "Meditations on the Rosary" (\$0.35) consists of "the mysteries of the Rosary set down in verse, to bring before the mind the main facts in the life of Our Lord and of His Mother." The verses, in number corresponding to the number of Paters, Aves and Glorias repeated in the full chaplet, will be of help to one looking for simple and pious thoughts as the beads slip through the fingers. The work was evidently a labor of love to the "Brother of the Little Oratory." "The Meaning of Life" (\$0.35) is a collection of short essays on spiritual subjects by Father A. Goodier, S.J. All of them are interesting and instructive. In "The Fact of God," for example, which at first blush seems designed for those of no faith, the author gives the hackneyed difficulties alleged by those who do not wish to believe and in no hackneyed style answers them. Careful reading here, beyond the points of instruction, will reveal even to the faithful many home truths and suggest fruitful meditation. In his essay on "Worldliness" the author finds a rather restricted meaning for the word "character" with which his fellow-religious, Father Hull, would hardly agree. The French author of "The Crucifix" (\$0.35) brings us back nineteen centuries and tenderly unfolds before our eyes the drama of the Redemption. The thoughts are arranged under eight headings, and will appeal to lovers of the crucifix.

BOOKS RECEIVED

Benziger Bros., New York:

The Holy Bible, Translated from the Latin Vulgate and Diligently Compared with other Editions in Divers Languages. (Douay, A. D. 1609; Reims, A. D. 1582.) Published as Revised and Annotated by Authority. \$1.00; The Prophet's Widow. By Anna C. Browne. \$1.25; A Broken Rosary. By Mary Agnes Finn; The Worst Boy in the School. By C. M. Home; Lord Clondonnell. By S. M. Christina; Roma. By Rev. Albert Kuhn, O.S.B. Part VI. \$0.35.

Burns & Oates, London:

The Shadow of Peter. By Herbert E. Hall. Second Edition Revised and Enlarged. 2s. 6d.

Century Co., New York:

Little Eve Edgarton. By Eleanor Hallowell Abbott. \$1.00.

E. P. Dutton & Co., New York:

Germany and England. By J. A. Cramb. \$1.00.

Houghton, Mifflin Co., Boston:

The Joyful Heart. By Robert Haven Schaufler. \$1.25; Handicapped. By Homer Greene. \$1.25.

J. B. Lippincott Co., Philadelphia:

Ten Sex Talks to Girls. By Dr. Irving David Steinhardt. \$1.00; Ten Sex Talks to Boys. By Dr. Steinhardt. \$1.00.

Little, Brown & Co., Boston:

Little Women Letters from the House of Alcott. By Bonstelle de Forest. \$1.25.

Longmans, Green & Co., New York:

The Rime of the Ancient Mariner. Edited with Notes by Herbert Bates. \$0.25.

McBride, Nast & Co., New York:

The Subterranean Brotherhood. By Julian Hawthorne. \$1.50.

J. H. Praetz, New York:

A Digest of Savings Bank Laws. By Joseph H. Praetz, LL.B. \$1.00.

G. P. Putnam's Sons, New York:

Hinduism in Europe and America. By Elizabeth A. Reed. \$1.25; Fremont and '49. By Frederick S. Dellenbaugh. \$4.50; The Book of the Bayeux Tapestry. By Hilaire Belloc. With 72 Illustrations in Color. \$3.50.

York Publishing Co., New York:

Spiritual Interpretations. By Francis C. Lucas. \$0.50.

EDUCATION

A School for Reverence

"The most fearful problem with which we have to deal," said the Chief Magistrate of the New York Municipal Courts, in a recent public address, "is the horde of young men from sixteen to twenty-four years old who daily appear before us. Their number is continually increasing. Their characteristic mark is an utter lack of reverence for man, for law, for conscience, and for God." To assign the causes of this frightful disorder, to indicate the means of checking it, did not lie within the scope of the learned magistrate's discourse. But that his words expressed the literal truth, no student of American life will for a moment doubt.

Reverence, twin sister of humility, the peculiar property of great souls, seems fast becoming a lost virtue. Well may we ask what has become of that old-time chivalry for the mothers and sisters of other men, which once, we could truthfully say, was characteristic of Americans. The answer may be read in our congested divorce courts. On your way down town to-morrow morning, glance at the theatrical billboards. The advertisements in the car that bears you to your office, that stare at you from the pages of your morning paper, you can hardly escape. Shameless is the present-day exploitation of women, shameless and shocking to a degree surpassed only by the infamous slave-marts of ancient Oriental paganism. For a penny, men disgrace the mothers who bore them. But what has become of woman's reverence for herself, when her chosen garb makes her an ever-recurrent subject of ribald jest? when mothers clothe their children in a fashion against which Martial and Ovid, vile as they were, protested as destructive of public decency? Where is the reverence for childhood in the community which, on the plea of economic necessity, authorizes the childless home? If the hand that is the comforter of childhood, or should be, is raised against the fabric of the race's honor, the future can hold nothing but ruin. If this be thought an exaggeration, an argument may be found in the almost vanished Puritan stock in New England, in the horror that has cost France more subjects than a century of war.

Upon what food has public opinion fed that it has grown so vile? The sources of this corruption are many, but among the most harmful is the school which has closed its doors against God. This is an old answer, an answer upon which Catholic apologists have rung the changes since the days of Julian the Apostate, the true father of secular education. But it is new in the confirmation given it by each new generation. We are reminded by a non-Catholic social worker, Mr. R. Fulton Cutting, that more than eighteen million children in the public schools of this country are receiving no direct moral instruction whatever. For five hours daily, five days of the week, they are in touch with their teachers, and under the teacher's influence, in a school which bars religion. Once a week, less than one per cent. of these children go to Sunday schools which attempt to make up for the lack of moral education in the public schools. In this fact, Dr. Williams, the Protestant Episcopal Bishop of Michigan, finds the cause of many defections from the ranks of his communion. The Methodist Bishop, Dr. Candler, whose noble fight against the atheizing influences of the Carnegie millions deserves all praise, tells us that we may as well understand first as last, that the policy of religionless education and unmoral culture can end in nothing but disrespect for all authority, and ruin for both Church and State.

Is Dr. Candler's prophecy coming true? For more than three-quarters of a century we have been looking at the little schoolhouse, set on the mountain-top whence cometh

our salvation. And we have more murderers than all Europe combined. We have a divorce court that is a scandal to pagan Japan. Let us examine the criminal record of a single American city, one which numbers nearly a million children in its public schools. In two boroughs of the city of New York, during the last year, nearly one hundred and forty thousand persons, or about one to every fifteen of population, were arrested for crimes or misdemeanors, so patent as to fall under the observation of a police force not particularly trained in cunning or astuteness. About forty thousand were boys and young men between the ages of sixteen and twenty-four. To pass upon these cases, the city is obliged to maintain eleven courts, of which several are in session both day and night, Sundays and holidays included. It is now proposed to extend this municipal court by the establishment of several additional tribunals. In the same period, nearly fifteen thousand children came before the Juvenile Court. Many of these, it is true, were neglected, not delinquent children, but a neglected child almost invariably connotes a delinquent parent. For this riot of disorder in a single city, which is administered, if not more efficiently, at least as well, as the typical American municipality, the school must bear its share of responsibility. The public school has been given a full and free chance to prove what it could do in the improvement of the standards of living. It is backed by the State. It has enjoyed the favor of those who saw in it a needed protest against "sectarianism." Financial resources, almost without limit, have been at its command. The city of New York alone, during the year closing July 31, 1913, expended on the public schools the sum of \$40,058,862.32. In the last fifteen years, according to figures compiled from what appear to be incomplete reports, \$373,811,781.22 were appropriated by the city for the maintenance of the public schools.

Has the return been adequate? With the best of intentions, money may be foolishly invested. To those who believe that the school should be a potent factor in the formation of Christian character—and, be it remembered, ours is a Christian civilization—the results of the system which has absorbed these millions, are depressing. As its very foundation, that system writes the expulsion of the Christian religion from the school. Experience only confirms what a critical *a priori* examination led us to believe. As far back as 1852, the historian, Allison, no friend of Catholic projects, could write:

Experience has now abundantly verified the melancholy truth so often enforced in Scripture, so constantly forgotten by mankind, that intellectual culture has no effect in arresting the sources of evil in the human heart; that it alters the direction of crime but does not alter its amount. This melancholy truth is supported by a most widespread and varying mass of proof. The utmost efforts have for a quarter of a century been made in various countries to extend the blessings of education to the laboring classes; but not only has no diminution in consequence been perceptible in the amount of crime and the turbulence of mankind, but the effect has been the reverse. They have both signally and alarmingly increased.

Turn to the Catholic school. What it stands for, the whole world knows. Reverence for God; reverence for man, His image; reverence for lawful authority representing Him in Church and state; reverence for one's own body, the temple of His Holy Spirit, is its very atmosphere. Over the heads of the children hangs the Crucifix, recalling the Saviour who in submission to His Father's will gave up His life for our salvation, and was heard for His reverence. With the saving sign, they begin their work in the name of the ever-adorable Trinity. Together the little lips move in prayer, incense wreathing the throne of God. They are repeating the words which fell from those adorable lips when, in far off Galilee, the Master said to

his disciples: "Thus shall ye pray: *Our Father Who art in Heaven, hallowed be Thy name.*" A pause, and once more from the hearts of children, arises the salutation of the Angel, in words not human but divine, since they were conceived before eternity in the mind of God, taking counsel within Himself concerning man's redemption. A swift, short, touching invocation and the little ones put themselves in the Heart of Jesus; and again the saving sign, in the name of the Triune God. Their angels who ever look upon His Face, hover over them. Mary, God's Mother and theirs, the most perfect, most lovable example of all that is supremely sweet and pure, smiles at her children, as, long ago, she smiled on her little Son in the fields of Nazareth. Into the hearts of many, Jesus Himself has come that very morning.

True the schoolhouse may be old and poor, the scorn of dilettante sociologists, much like the lowly home of Nazareth—but why trace further the difference between the school built for the glory of God, and the palace that is raised for the glorification of man? They that run may read.

P. L. B.

SOCIOLOGY

The Divine Test

A special characteristic by which Our Lord wished His disciples to be distinguished from the pagan world about them was to be their love for one another, which would of necessity express itself in outward acts of mutual service. Greatness of power was to bring with it only increase of service. In consonance with this spirit the Head of the well-nigh three hundred million faithful throughout the world, the Vicegerent of Christ, still rejoices in the title which he officially bears, "Servant of the servants of God." Such service does not diminish authority, since authority is derived from God, but its purpose is to join high and low, rich and poor, in one Christian unity of love for the promotion of the common good. This principle of mutual service, which is the pivot of Christian social life and government, the Gentile world had never been able to understand:

You know that they who seem to rule over the Gentiles, lord it over them: and their princes have power over them.

But it is not so among you: but whosoever will be greater shall be your minister.

And whosoever will be the first among you, shall be the servant of all.

Service is the duty of every Christian and every citizen. It was because Liberalism forgot this truth that Socialism became possible. In proportion as Christianity lost its sway over the hearts of men the masses were once more regarded as destined only to provide for the wealth, luxury or power of the rich and the great. No wonder that the multitudes, thus divested of their dignity as Christians, in turn lost the true concept of service, and that oppression on the one hand and revolution on the other replaced the law of mutual Christian love and service. So was inverted the divine order of society in which love was to be the quickening soul and service the visible, ministering body of Christian social life.

In all the plans of God there is a certain harmony and subordination of parts. So too in the works of charity the spiritual must take precedence of the merely corporal and temporal. True, in the order of time it not seldom happens that the body is first to be cared for before the soul can be given or will accept assistance. But the spiritual aim must ever be kept in view as the final purpose of all we do. "This zeal in coming to the rescue of our fellow men," writes Pope Leo XIII, "should, of course, be solicitous first for the imperishable goods of the soul, but it must not neglect what is necessary and helpful for the body." He then cites the example of Christ who "invoked, as the proof of His mission to men, His exercise of charity." Asked by the

disciples of the Baptist: "Art Thou He that art to come or look we for another?" He contented Himself with pointing to His works as foretold in the prophecy of Isaias and now realized in Him: "The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the Gospel preached to them." What especially excites our surprise, adds the great Pontiff, is that in speaking of the Last Judgment Our Lord omits all reference to the works of mercy which comfort the soul and refers only to the external works in the service of our neighbor, which He regards as done to Himself:

For I was hungry and you gave Me to eat; I was thirsty and you gave Me to drink; I was a stranger and you took Me in; naked and you covered Me; sick and you visited Me; I was in prison and you came to Me.

Love is the fulfilment of the law; and this love is most strikingly displayed before the world in such external works. There is a peculiar appropriateness in calling special attention to them in this place because there is question here of the General Judgment. This is to be public, in the sight of all men, and this is the reason, it has been suggested, why the illustration chosen by Christ is taken exclusively from our social life. Thus one class alone of works, out of many elsewhere insisted upon, is made to serve as an example. Whatever may have been the motive of Our Divine Lord, the choice itself is significant.

We are not for this reason to extol the service done for the temporal welfare of men over that of the soul. "Fear ye not them that kill the body and are not able to kill the soul," Our Divine Lord admonishes us. His longing is for the souls of men. He Himself has likewise given us the highest example of the purely spiritual ministry even to laying down His life for our salvation. Prayer, penance, indulgences and Sacraments are some of the great means of the spiritual service by which we can and should come most mightily to the aid of our fellow man; but these must not cause us to forget the need of that other service which it has become customary to describe in our day under the vague and general name of social action. As conceived from a Christian point of view it embraces the mutual duties toward each other, of rich and poor, of employer and employed, of master and servant, of individual and society. To each man falls his own appropriate duty of prayer and works in the service of his fellow man, of the community and of all mankind. All these, indeed, his charity embraces in every Our Father from his lips. But the prayer of the heart will as far as possible, according to each man's vocation, be made actual by the works of the mind or of the hands, by instruction, sacrifice and labor. The love of our neighbor, St. Teresa says, is the surest test by which to gage our love of God; and St. John in the ardor of his charity exclaims:

If any man say, I love God, and hateth his brother; he is a liar. For he that loveth not his brother, whom he seeth, how can he love God, whom he seeth not?

And this commandment we have from God, that he who loveth God, love also his brother.—*I John iv, 20, 21.*

The true order of charity or service regards therefore first the souls of men, and in the second place likewise the body for the sake of the soul. Finally it must be animated by the one purpose of seeking only the service of God in our service of the neighbor. It is necessary above all things to remind Catholics, in these days of flaunting philanthropy and self-advertised movements of "social uplift," that the Lord is not in the whirlwind, that the supernatural worth of their actions in the sight of God consists in this, that they are performed by them as disciples of Christ, in His name, for His sake and for the glory of God. "And whosoever shall give to drink to one of these little ones a cup of cold water only *in the name of a disciple*, amen I say to you, he shall not lose his reward." In this therefore lies the essence of Christian service.

JOSEPH HUSSLEIN, S.J.

NOTE AND COMMENT

Last week an Eastern university celebrated the one hundred and fiftieth anniversary of its foundation. Many were the addresses on the occasion. One of these was an appeal to Alma Mater to return to the religious ideals of her founders, by giving larger recognition to religious teaching in her curriculum, and to religious teachers in her Faculty. Will Alma Mater see the error of her ways? Or has she too long eaten of the lotus planted by the moneyed unchristian agencies in the field of education?

The New York *Sun* cites from the Paris *La Liberté* a story of two French chaplains in the present war, a Catholic priest and a Jewish Rabbi, who became very good friends, and on one occasion lay down together in their uniforms on a farmhouse trucklebed. "It is too bad," said the priest, "there is no photographer to take a picture of the Old and New Testament as bed companions." The American Civil War had a parallel story. Rev. Joseph Twitchell, the well-known Presbyterian minister, related recently that when he and Father Joseph O'Hagan, S.J., were chaplains in the Excelsior Brigade of the Army of the Potomac, they became bosom friends, and having one cold night but two thin blankets between them, they wrapped themselves up in them in one bundle. The blankets soon heaved with Chaplain Twitchell's laughter, and Father O'Hagan asked the cause of his emotion. "I was thinking," he said, "how my Puritan ancestors would feel if they saw me and a Jesuit bundled up together." Charity, like politics, has strange bedfellows.

The Very Rev. Robert Hugh Benson died in Salford, England, October 19. Our generation has seen no more devoted champion of the Faith than this convert-son of a former Anglican Archbishop of Canterbury. Born in 1871, Mgr. Benson was educated at Eton and Cambridge, and after taking orders, held curacies in East London and at Kemsing. In 1898 he joined the Fathers of the Resurrection, a community of Anglican clergymen, and five years later was received into the Church by the Rev. Reginald Buckler, O.P. He was ordained priest at Rome in 1904, and in 1911 was made Privy Chamberlain to Pius X. A man of amazing industry, the whole purpose of his life was to know and spread the truth. The extent of his influence may be measured by the fact, that his work as a preacher, novelist, controversialist, and essayist, during the eleven years of his life in the Church, has made his name known and loved throughout the Catholic world. Mgr. Benson preached the Lent of 1913 at the Church of Our Lady of Lourdes, New York, and lectured in Boston and other American centres. Almost childlike in the frankness and simplicity of his character, few could resist the charm of his singularly lovable personality. "He's just like his own 'Richard Reynal,'" said one who knew him at Rome. Readers of AMERICA will not forget this valiant champion of the Church in their prayers.

Complaint has been made from time to time, that in universities supported wholly or in part by public funds, Catholic students have been forced to take part in non-Catholic religious exercises. AMERICA believes that exceptional circumstances, indeed, are required to justify the presence of Catholics at these institutions. Nevertheless, no circumstances whatever can justify the authorities of public schools in prescribing religious exercises even for those who wish them, much less in imposing them upon students who object to them, as a condition of good standing. It is reported that, quite without warrant, such obligatory services have been inaugurated at the University of Pennsylvania. Provision has been made, it is true, that a student may be excused should these exercises conflict with his conscience, but it is known that

the authorities are loath to grant exemptions, and that they have argued that Catholics should assist at these meetings. Catholics have been told often, and with a condescending and superior air, that religious exercises in the public schools, as tending toward a union of Church and State, would ultimately envelop our glorious constitution in ruin. Is the University of Pennsylvania excepted from this gloomy prophecy?

A Dr. Slattery, of Boston, is one of the most learned persons in the world. Week by week, he gives of his vast store of knowledge to the good folk of Boston. He knows the true cause of the present European war, why Catholics always unite in politics, the secret history of the Vatican Council, and the intrigues which made Cardinal della Chiesa, Benedict XV. Doubtless, too, he was personally acquainted with the Man in the Iron Mask, can solve the mystery of the Dauphin of Louis XVIII, and if pressed, will tell you the name which Achilles bore when sojourning among the women, and give you the words and music of the song the Sirens sang. By courtesy of the Boston *Transcript* he announces a

Patriotic Meeting, People's Temple, Columbus Avenue and Berkeley Street, 2.30. Speaker, Dr. Slattery; subject: "Reply to the address of Cardinal O'Connell to the students of the Jesuit College." With a prelude on the "walloping" that Lieut. Gov. Barry has threatened to give the American Protestants. Let us get ready for this American Donnybrook. Also suppressed war news of the atrocities committed by Germans on non-combatants and defenceless women.

The *Transcript* is one of the few papers of consequence which exploit persons of Dr. Slattery's mentality. Its weekly efforts to lend this great man a helping hand in his campaign against Romanism, indicate that in Dr. Slattery it has found a kindred soul.

War classes in the public schools would be all right, says an Eastern college professor, if they didn't break in so on the music, the beadwork, and the clay modelling. But room might fitly be found for them in the curriculum of the Ypsilanti State Normal School. Ypsilanti, by the way, is not one of the Balkan States, but a neat and flourishing little community in Michigan. According to a press despatch printed in a Michigan journal:

A regular credit course in football is an innovation at the Ypsilanti Normal this year. (One wonders what the innovation was last year.) A large number of students are availing themselves of the opportunity to learn the fundamentals of the game. A course in soccer football has also been established by Coach Beyerman.

Whatever the influence of these new and popular elective courses on the rest of the curriculum, there can be little doubt that within a few years, the Ypsilanti State Normal School will be represented by a most excellent football team.

E. Alexander Powell, explorer, and author of a number of scientific treatises on the science of geography, writes in the *London Mail*:

At the head of Belgium's roll of fame should be carved the names of these heroic men in long black gowns and shovel hats, the priests, who face death unarmed and unafraid. I have seen them burying the dead, shriving the dying, bandaging the wounded, helping the helpless, writing letters for the illiterate, comforting the bereaved and homeless, cheering the troops into action. I raise my hat to them in respect and admiration. They are showing themselves real soldiers of the Lord.

What is said of these heroic Belgian priests can doubtless be said with equal truth of every Catholic priest, chaplain or in the ranks, in Europe.

Some weeks ago the Lutheran Synod, in session at Detroit, recommended the establishment and maintenance of paro-

chial schools. In a pamphlet "Why Lutheran Schools?" Dr. W. H. T. Dau, of Concordia Seminary, St. Louis, states the argument for parochial schools:

Children with immortal souls must not be educated for this world only, but especially and principally for eternity. In view of this, they must daily and diligently be instructed in the saving truths of Christianity. This is the foremost aim of the Lutheran parish schools. Every education making any claim to completeness must include *religious* training. A mere *moral* training will not suffice. . . . Moral teaching, apart from religion, is like a tree separated from its roots. . . . Lutherans believe and know that if they succeed in making their children true citizens of the kingdom of Christ, they will at the same time have made them true citizens of their country.

Statements such as that made by Dr. Peyton, superintendent of the Jeffersonville Reformatory, that "ninety per cent. of prison inmates began their career of delinquency in the public schools," while doubtless exaggerated, only reflect a growing opinion that schools which bar religious training are a source of lawlessness. A correspondent in the *Living Church* for September 19, after stating that "children from Christian homes are turning the cold shoulder to the Church," ventures to suggest a remedy:

What are we doing to stem the tide? Does not the parochial school solve the problem? We feebly admire the organization of the Roman Church, but we fail to recognize that the cornerstones of her foundations are her parochial schools, medieval and undeveloped though they be. If we would permanently aid our children we must guide them in their daily lives. . . . An occasional snatching from the very brink is a frightful and unsatisfactory business for all concerned. The public school and the Sunday school—the very name is a reproach—show symptoms of failure. The parochial school would seem to be full of promise.

As long as the world remembers Dante, and the medieval folk who built Reims and Chartres, Catholics may rest content that the term is applied to their schools. The *Living Church* correspondent must have his fling, even when he admires. Yet even he can see that the irreligious school is a menace to religion, and can dimly suspect that systems, as well as men, not for Christ are against Him.

Bishop Williams, of the Protestant Episcopal diocese of Michigan, announces as a "startling fact that we have fewer children in our Sunday schools, and fewer teachers and fewer officers than we had twenty years ago." Dr. Williams is right in thinking that two causes are contributing greatly to the spread of practical irreligion in the United States to-day. The first is lack of religion in the home, and the second is lack of religious teaching in the schools.

We all know that there is a common neglect of religious training and spiritual nurture in the modern home, even the homes of Christian and church folk. We all know that there is and can be at present little or no religious education in our system of public education. The whole burden rests upon the Sunday school.

Without intending to lessen in any way the value of regular catechetical training in the Sunday school, which was so much insisted on by the late Pontiff, Pius X, it may be truly said that the Sunday school is but one of the factors in religious education, and perhaps the weakest. The first factor is a Christian home. Next in importance is the Christian school. Their complement is the Sunday school. Hence unless the home and school training of the child be thoroughly religious, an hour once a week in Sunday school can do but little to train a child for God. The best that can be said of sixty minutes a week for religion, is that it is better than nothing at all. "A question is never settled until it is settled right," is one of the wisest of Lincoln's wise sayings. This question of religious education will never be settled

"right," until religion is taught in the school. It must resume its rightful place in the school program if the next generation is to be Christian. The tendency of the present non-sectarian school must be to implant irreligion in the hearts of its pupils, for to ignore religion is itself irreligious. To teach a non-dogmatic religion is to contradict the teaching of Jesus Christ which was thoroughly dogmatic. "Unless ye believe and be baptized, ye can not be saved," is but one of many dogmas which Christ commands all men to receive under pain of eternal loss. Yet the school which vaunts its freedom from sectarianism, either ignores religion altogether, or teaches that belief is of secondary importance, and that dogma, which simply means the statement of a truth, is enslaving and unchristian. Perhaps in time, those who make a fetish of the "little red schoolhouse" which in many localities is neither little, nor red, nor a school, may realize how greatly secular education has contributed to banish real Christianity from men's hearts and homes. God grant that the awakening come not too late.

A curious correspondence has been appearing in the columns of the *Guardian*. It was opened by an Anglican clergyman, who bewailed the fact that many Anglicans never went to confession at all, while others availed themselves of the sacraments but rarely. Frequent and even daily confession, he held, was a Catholic practice, although Churchmen did not seem to be aware of this fact. He was promptly taken to task by a correspondent, who pointed out that the Anglican position on confession of sin was quite clear. Its spirit was against frequent confession. The Prayer-book indicated but two occasions on which confession might be fitly made. One of these was the general acknowledgement of sinfulness before receiving the sacrament. The other was at the approach of death, when the sick man, should he feel his conscience burdened with weighty matters, is "invited," though not obliged, to make a special and particular confession of sin. There is, then, he concludes, no place in the Church of England for "the modern confessional, with the priest in his confessional-box, armed with his confession-manual, a shallow and obvious bit of machinery" which, as this correspondent rightly observes, goes far beyond the teaching of the Prayer-book. But do Anglican father-confessors shrive their patients, thumbing the while the pages of a moral theology? Or is this accusation only a "Protestant fling"? A third contributor gives it as his opinion that Anglicans ought to confess occasionally but not "habitually." "My long experience has taught me," he writes, "that frequent confession has generally induced a dreary formality, and a result so unsatisfactory as the often giving it up altogether." He thinks that this overindulgence in confession is causing the faithful to think but poorly of the sacramentals, and he therefore suggests the Lord's Prayer as a substitute.

The use of the Lord's Prayer, which Saint Chrysostom said was sacramental, seems endangered if we are to look to confession as the remedy for our daily sins. . . . After all, conversion is the primary need of the soul, and without it confession proves only a partial and disappointing benefit.

Real Catholics as distinguished from "English Catholics," will find it hard to believe that confession without conversion, that is, without a sincere turning away from sin and a firm purpose of amendment, can be even a "partial" benefit. They look upon a confession of this kind as a sacrilege. The climax is probably reached by the clerical correspondent who vigorously defends frequent confession as a "Catholic practice," but thinks that it may just as well be made to a "godly layman" as to a priest. The whole correspondence is an excellent proof of the confusion of ideas concerning the nature and use of the Sacrament of Penance current in the Church of England.